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Brihat-Parasara-Hora

Brihat Parasara Hora sastra

by Maha-rishi Parasara



Brahma Rishi Vasishta was the guru of Dasharatha Maha Raja of Ramayana. Sage Vashishta had 100 sons. All of them were killed by a Rakshasa influenced by Sage Vishwamitra. Sage Vashishta could not retaliate as he was a Brahma Rishi who has conquered anger. In grief he tried to do suicide. After failing to end his life by many methods he came back home sadly. He heard a small voice telling the Vedas. There he found his eldest son Shakti's wife Adrisyanti. His daughter-in-law was pregnant and the small child inside her was chanting the Vedas. Parasara was born to Shakti posthumously. He performed a great sacrifice to destroy the Rakshasas, for a Rakshasa had killed his father. He became a Maha Rishi expert in astrology. The word Parasara means the vivifier of the dead.

Once, while crossing a river, he calculated that a great person could be born now. He expressed his desire to the ferry girl, but she was reluctant. He convinced her that no blame would attach to her and that she would regain her virginity after the act. At last she consented, on the condition that the odor of fish that clung to her (for she had been born inside a fish), be changed to fragrance. This girl was none other than Satyavati, who was later married to King Shantanu.

They were united in an islet in the middle of the river. This act was hidden from the prying eyes of the world, with the aid of a mist, created by the yogic powers of Parasara. A son was born immediately to her. Since this was a divine birth, the child grew to adulthood in minutes and after promising his mother that he would return whenever she had a need for him, left to study the scriptures with his father. This child was Vyasa, who later composed the Mahabharata. Since he was dark and born in an island he is also known as Krishna(dark)-Dwaipayana (born in an island). Sage Vyasa's son is Sukha Brahma Rishi.

Ch. 1. The Creation

I prostrate before the lotus-feet of Lord Vighneswara, offspring of Uma, the cause of destruction of sorrow, who is served by Mahabhutas (the five great elements of the universe) etc., who has the face of a tusker and who consumes the essence of Kapitha and Jambu fruits. 1-4. Offering his obeisance to all-knowing Maharishi Parasara and with folded hands, Maitreya said: "O venerable Maharishi, Jyotish, the supreme limb of the Vedas, has three divisions, viz. Hora, Ganita and Samhita. Among the said three divisions Hora, or the general part of Jyotish is still more excellent. I desire to know of its glorious aspects from you. Be pleased to tell me, how this Universe is created? How does it end? What is the relationship of the animals, born on this earth, with the heavenly bodies? Please speak elaborately" 5-8. Maharishi Parasara answered. O Brahmin, your query has an auspicious purpose in it for the welfare of the Universe. Praying Lord Brahma and Sri Sarasvati, his power (and consort) and Surya, the leader of the Grahas and the cause of Creation, I shall proceed to narrate to you the science of Jyotish, as heard through Lord Brahma. Only good will follow the teaching of this Vedic Science to the students, who are peacefully disposed, who honour the preceptors (and elders), who speak only truth and are godfearing. Woeful forever, doubtlessly, will it be to impart knowledge of this science to an unwilling student, to a heterodox and to a crafty person. 9-12. Sri Vishnu, who is the Lord (of all matters), who has undefiled spirit, who is endowed with the three Gunas, although he transcends the grip of Gunas (Gunatita), who is the Author of this Universe, who is glorious, who is the Cause and who is endowed with valour, has no beginning. He authored the Universe and administers it with a quarter of his power. The other three quarters of Him, filled with nectar, are knowable only to the philosophers (of maturity). The Principal Evolver, who is both perceptible and imperceptible in Vasudeva. The Imperceptible part of the Lord is endowed with dual powers, while the Perceptible with triple powers. 13-15. The three powers are Sri Shakti (Mother Lakshmi) with Sattva-Gun, Bhoo Shakti (Mother-Earth) with Rajo-Gun and Neel Shakti with Tamo-Gun. Apart from the three, the fourth kind of Vishnu, influenced by Sri Shakti and Bhoo Shakti, assumes the form of Shankarshan with Tamo-Gun, of Pradyumna with Rajo-Gun and of Anirudh with Sattva-Gun. 16-17. Mahatatwa, Ahamkar and Ahamkar Murti and Brahma, are born from Shankarshan, Pradyumna and Anirudh, respectively. All these three forms are endowed with all the three Gunas, with predominance of the Gun due to their origin. 18-19. Ahamkar is of three classes, i.e. with Sattvic, Rajasic and Tamasic dispositions. Divine class, sensory organs and the five primordial compounds (space, air, fire, water and earth) are, respectively, from the said three Ahamkaras. 20. Lord Vishnu, coupled with Sri Shakti, rules over the three worlds. Coupled with Bhoo Shakti, He is Brahma causing the Universe. Coupled with Neel Shakti, He is Shiva, destroying the Universe. 21-24. The Lord is in all beings and the entire Universe is in Him. All beings contain both Jivatma and Paramatmans. Some have predominance of the former, while yet some have the latter in predominance. Paramatmans is predominant in the Grahas, viz. Surya etc. and Brahma, Shiva and others. Their powers, or consorts too have predominance of Paramatmans. Others have more of Jivatmans.

Ch. 2. Great Incarnations

1. Maitreya: "O Maharishi Parasara, are the incarnations of Vishnu, viz. Sri Ram, Sri Krishn etc., endowed with Jivans? 2. Maharishi Parashar: "O Brahmin, the four incarnations, viz. Ram, Krishn, Narasimh and Varah are wholly with Paramatmans. The other incarnations (than these, out of the ten) have in them Jivans too. 3-4. The unborn Lord has many incarnations. He has incarnated, as the 9 (Nava) Grahas to bestow on the living beings the results due to their Karmas. He is Janardan. He assumed the auspicious form of Grahas to destroy the demons (evil forces) and sustain the divine beings. 5-7. From Surya the incarnation of Ram, from Candr that of Krishn, from Mangal that of Narasimh, from Budh that of Buddha, from Guru that of Vaman, from Sukr that of Parashuram, from Sani that of Kuma (Tortoise), from Rahu that of Varah (Pig) and from Ketu that of Meen (Fish) occurred. All other incarnations than these also are through the Grahas. The beings with more Paramatmans are called divine beings. 8-13. The beings with more Jivatmans are (mortal) beings. The high degree of Paramatmans from the Grahas, viz. Surya etc. did incarnate, as Ram, Krishn etc. After completing the mission, the Paramatmans (of the respective) Grahas again merge (in the respective) Grahas. The Jivatma portions from the Grahas take births, as human beings and live their lives according to their Karmas and again merge in the Grahas. And at the time of Great Destruction the Grahas as well merge in Lord Vishnu. The one, who knows of all these, will become versed in the knowledge of the past, present and future. Without a knowledge of Jyotish these cannot be known. Hence, everyone should have a knowledge of Jyotish, particularly the Brahmin. The one, who, devoid of knowledge of Jyotish, blames this Vedic Science will go to the hell called 'Raurava' and will be reborn blind."

Ch. 3. Grah Characters and Description

1. Maitreya: "O Maharishi, you have affectionately explained about the incarnations of Grahas. Now kindly detail their characters and dispositions. 2-3. Parasara: "O Brahmin, listen to the account of placement of the heavenly bodies. Out of the many luminous bodies sighted in the skies some are stars, yet some are Grahas. Those, that have no movements, are the Nakshatras (asterisms). 4-6. Those are called 'Grahas', that move through the Nakshatras (or stellar mansions) in the zodiac. The said zodiac comprises of 27 Nakshatras commencing from Ashvini. The same area is divided in 12 parts equal to 12 'Rashis' commencing from Mesh. The names of the Grahas commence from Surya. The Rashi rising is known, as 'Lagn'. Based on Lagn and the Grahas, joining and departing from each other, the native's good and bad effects are deducted. Addition from Santhanam till Sloka 7. The names of the 27 Nakshatras are Ashvini, Bharani, Krittika, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Hasta, Chitra, Swati, Vishaka, Anuradha, Jyeshtha, Mula, Purvashadha, Uttarashadha, Shravana, Dhanishtha, Satabhisha, Purvabhadra, Uttarabhadra, Revati. Lagn is a very important point in the horoscope. It is the Rashi, that rises in the East, on the latitude of birth. The apparent rising of a Rashi is due to the rotation of the earth on its own axis at a rate of motion, causing every degree of the zodiac

seemingly ascend on the eastern horizon. Approximately, two hours are required for a Rashi to pass via the horizon, thereby every degree taking four minutes to ascend. This duration, however, is actually dependent on the concerned latitude. Actually Surya has no motion. His motion is an apparent one, as viewed from the rotating earth. Other Grahas, including the nodes, have varied rates of motion. The average daily motions of the Grahas, which are not, however standard, are, as follows: Surya 1, Candr 13-15, Mangal 30-45', Budh 65-100', Sukr 62-82', Guru 5-15', Sani 2', Rahu/Ketu 3'. With such different motions, a Grah forms various Drishtis with others. These Drishtis through longitudinal distances have a great deal of utility in Jyotish. This is what Maharishi Parashar suggests to be considered.

7. Details (of astronomical nature) of stars have to be understood by general rules, while I narrate to you about the effects of Grahas and Rashis. 8-9. The positions of the Grahas for a given time be taken, as per Drikganit. And with the help of Rashi durations, applicable to the respective places, Lagn at birth should be known. Now, I tell you about the castes, descriptions and dispositions of the Grahas. 10. Names of Grahas. The names of the nine Grahas, respectively, are Surya, Candr, Mangal, Budh, Guru, Sukr, Sani, Rahu and Ketu. 11. Benefics and Malefics. Among these, Surya, Sani, Mangal, decreasing Candr, Rahu and Ketu (the ascending and the descending nodes of Candr) are malefics, while the rest are benefics. Budh, however, is a malefic, if he joins a malefic. Addition from Santhanam till Sloka 12-13. When Candr is ahead of Surya, but within 120, she has medium strength. Between 120 to 240 she is very auspicious, (see 'Atishubhapred'). From 240 to 0 she is bereft of strength. This is Yavanas' view, vide P. 70 of my English Translation of Saravali. This view is, however, related to Candr's strength, or otherwise, while waning Candr (Krishna Paksh, dark half) is a malefic and waxing Candr (Shukla Paksh, bright half) is a benefic. Should Candr be Yuti with a benefic, or receiving a Drishti from a benefic, she turns a benefic, even if in a waning state. As regards Budh, we have clear instructions from Maharishi Parashar, that he becomes a malefic, if he joins a malefic. If waning Candr and Budh are together, both are benefics. 12-13. Grah governances. Surya is the soul of all. Candr is the mind. Mangal is one's strength. Budh is speech-giver, while Guru confers Knowledge and happiness. Sukr governs semen (potency), while Sani denotes grief. 14-15. Grah cabinet. Of royal status are Surya and Candr, while Mangal is the Army chief. Prince-apparent is Budh. The ministerial Grahas are Guru and Sukr. Sani is a servant. Rahu and Ketu form the Grah Army. 16-17. Complexions of Grahas. Surya is blood-red. Candr is tawny. Mangal, who is not very tall is blood-red, while Budh's hue is akin to that of green grass. Tawny, variegated and dark are Guru, Sukr and Sani in their order. 18. Deities of Grahas. Fire (Agni) (?), Water (Varuna), Subrahmanya (Lord Shiva's son, following Ganesh), Maha Vishnu, Indra, Shachi Devi (the consort of Lord Indra) and Brahma (?) are the presiding deities of the 7 Grahas in their order. 19. Gender of the Grahas. Budh and Sani are neuters. Candr and Sukr are females, while Surya, Mangal and Guru are males. 20. Primordial compounds. The Panchabhutas, space, air, fire, water and earth, are, respectively, governed by Guru, Sani, Mangal, Sukr and Budh. 21. Castes of Grahas. Guru and Sukr are Brahmins. Surya is a royal Grah, while Candr and Budh belong to commercial community. Sani rules the Sudras (4th caste). 22. Sattvic Grahas are the luminaries and Guru, Sukr and Budh are Rajasik, while Mangal and Sani are Tamasic. 23. Description of Surya. Surya's eyes are honey-coloured. He has a square body. He is of clean habits, bilious, intelligent and has limited hair (on his head). 24. Description of Candr. Candr is very windy and phlegmatic. She is learned and has a round body. She has auspicious looks and sweet speech, is fickle-minded and very lustful. 25. Description of Mangal. Mangal has blood-red eyes, is fickle-minded, liberal, bilious, given to anger and has thin waist and thin physique. 26. Description of Budh. Budh is endowed with an attractive physique and the capacity to use words with many meanings. He is fond of jokes. He has a mix of all the three humours. 27. Description of Guru. Guru has a big body, tawny hair and tawny eyes, is phlegmatic, intelligent and learned in Shastras. 28. Description of Sukr. Sukr is charming, has a splendourous physique, is excellent, or great in disposition, has charming eyes, is a poet, is phlegmatic and windy and has curly hair. 29. Description of Sani. Sani has an emaciated and long physique, has tawny eyes, is windy in temperament, has big teeth, is indolent and lame and has coarse hair. 30. Description of Rahu and Ketu. Rahu has smoky appearance with a blue mix physique. He resides in forests and is horrible. He is windy in temperament and is intelligent. Ketu is akin to Rahu. 31. Primary ingredients (or Sapth Dhatus). Bones, blood, marrow, skin, fat, semen and muscles are, respectively, denoted by the Grahas: Surya, Candr, Mangal, Budh, Guru, Sukr and Sani. 32. Abodes of the Grahas. Temple, watery place, place of fire, sport-ground, treasure-house, bed-room and filthy ground: these are, respectively, the abodes for the seven Grahas from Surya onward. 33. Grah periods. Ayan, Muhurta, a day (consisting day and night), Ritu, month, fortnight and year: these are the periods allotted to the Grahas from Surya to Sani. 34. Tastes of the Grahas. Pungent, saline, bitter, mixed, sweet, acidulous and astringent are, respectively, tastes lorded by Surya, Candr, Mangal, Budh, Guru, Sukr and Sani. 35-38. Strengths of Grahas. Strong in the East are Budh and Guru. Surya and Mangal are so in the South, while Sani is the only Grah, that derives strength in the West. Candr and Sukr are endowed with vigour, when in the North. Again, strong during night are Candr, Mangal and Sani, while Budh is strong during day and night. The rest (i.e. Guru, Surya and Sukr) are strong only in daytime. During the dark half malefics are strong. Benefics acquire strength in the bright half of the month. Malefics and benefics are, respectively, strong in Dakshinayan and Uttarayan. The Lords of the year, month, day and Hora (hour of Grah) are stronger than the other in ascending order. Again, stronger than the other in the ascending are Sani, Mangal, Budh, Guru, Sukr, Candr and Surya. 39-40. Related to trees. Surya rules strong trees (i.e. trees with stout trunks), Sani useless trees, Candr milky trees (and rubber yielding plants), Mangal bitter ones (like lemon plants), Sukr floral plants, Guru fruitful ones and Budh fruitless ones. 41-44. Other matters. Rahu rules the outcaste, while Ketu governs mixed caste. Sani and the nodes indicate ant-hills. Rahu denotes multi-coloured clothes and Ketu rags. Lead and blue gem belong to Rahu and Ketu. Surya, Candr, Mangal, Budh, Guru, Sukr and Sani in their order govern red silken, white silken, red, black silken, saffron, silken and multi-coloured robes. 45-46. Seasons of Grahas. Vasanta, Greeshma, Varsh, Sarad, Hemanta and Sisir are the six Ritus (or seasons), respectively, governed by Sukr, Mangal, Candr, Budh, Guru and Sani. Rahu and Ketu denote 8 months and 3 months, respectively. 47. Dhatu, Mool and Jiva Divisions. Dhatu Grahas are Rahu, Mangal, Sani and Candr, while Surya and Sukr are Mula Grahas. Budh, Guru and Ketu rule Jivas. 48. Age. Out of all the Grahas Sani is the eldest. He bestows maximum number of years in Naisargik Dasha. 49-50. Exaltation and Debilitation. For the seven Grahas, from Surya on, the exaltation Rashis are, respectively, Mesh, Vrishabh, Makar, Kanya, Kark, Meen and Tula. The deepest exaltation degrees are, respectively, 10, 3, 28, 15, 5, 27 and 20 in those Rashis. And in the seventh Rashi from the said exaltation Rashi each Grah has its own debilitation. The same degrees of deep exaltation apply to deep fall. 51-54. Additional Dignities. In Simh the first 20 degrees are Surya's Mooltrikon, while the rest is his own Bhava. After the first 3 degrees of exaltation portion in Vrishabh, for Candr, the rest is her Mooltrikon. Mangal has the first 12 degrees in Mesh, as Mooltrikon with the rest therein becoming simply his own Bhava. For Budh, in Kanya the first 15 degrees are exaltation zone, the next 5 degrees Mooltrikon and the last 10 degrees are own Bhava. The first one third of Dhanu is the Mooltrikon of Guru, while the remaining part thereof is his own Bhava. Sukr divides Tula into two halves keeping the first, as Mooltrikon and the second, as own Bhava. Sani's arrangements are same in Kumbh, as Surya has in Simh. 55. Natural Relationships. Note the Rashis, which are the 2nd, 4th, 5th, 8th, 9th and 12th from the Mooltrikon of a Grah. The Grahas ruling such Rashis are its friends, apart from the Lord of its exaltation Rashi. Lords other than these are its enemies. If a Grah becomes its friend as well, as its enemy (on account of the said two computations), then it is neutral, or equal. 56. Temporary Relationships. The Grah, posited in the 2nd, 3rd, 4th, 10th, 11th, or the 12th from another, becomes a mutual friend. There is enmity otherwise. (This applies to a given Janm Kundali) 57-58. Compound Relationship. Should two Grahas be naturally and temporarily friendly, they become extremely friendly. Friendship on one count and neutrality on another count make them friendly. Enmity on one count combined with affinity on the other turns into equality. Enmity and neutralship cause only enmity. Should there be enmity in both manners, extreme enmity is obtained. The Jyotishi should consider these and declare horoscopic effects accordingly. 59-60. Ratio of Effects. A Grah in exaltation gives fully good effects, while in Mooltrikon it is bereft of its auspicious effects by one fourth. It is half beneficial in its own Bhava. Its beneficence is one fourth in a friendly Rashi. In an equal's Rashi one eighth of auspicious disposition is useful. The good effects are nil in debilitation, or enemy's camp. Inauspicious effects are quite reverse with reference to what is stated.

61-64. Non-luminous UpaGrahas (Sub-Grahas). Add 4 Rashis 13 degrees and 20 minutes of arc to Surya's longitude at a given moment to get the exact position of the all inauspicious Dhoom. Reduce Dhoom from 12 Rashis to arrive at Vyatipat. Vyatipat is also inauspicious. Add six Rashis to Vyatipat to know the position of Parivesh. He is extremely inauspicious. Deduct Parivesh from 12 Rashis to arrive at the position of Chap (Indra Dhanus), who is also inauspicious. Add 16 degrees 40 minutes to Chap, which will give Ketu (UpaKetu), who is a malefic. By adding a Rashi to UpaKetu, you get the original longitude of Surya. These are the Grahas, devoid of splendour, which are malefics by nature and cause affliction. 65. Effects of Sub-Grahas. If one of these afflicts Surya, the native's dynasty will decline, while Candr and Lagn, respectively, associated with one of these, will destroy the longevity and wisdom. So declared Lord Brahma, the Lotus-Born. 66-69. Calculations of Gulik etc. The portions of Surya etc. up to Sani denote the periods of Gulik and others. Divide the day duration (of any week day) into eight equal parts. The eighth portion is Lord-less. The seven portions are distributed to the seven Grahas commencing from the Lord of the week day. Whichever portion is ruled by Sani, will be the portion of Gulik. Similarly make the night duration into eight equal parts and distribute these, commencing from the Lord of the 5th (by)

week. Here again, the eighth portion is Lord-less, while Sani's portion is Gulik. Surya's portion is Kaal, Mangal's portion is Mrityu, Guru's portion is Yamaghantak and Budh's portion is Ardhaprahar. These durations differently apply to different places (commensurate with variable day and night durations). 70. Gulik's Position. The degree, ascending at the time of start of Gulik's portion (as above), will be the longitude of Gulik at a given place. Based on this longitude only, Gulik's effects for a particular nativity be estimated. 71-74. Calculation of Pranapad. Convert the given time into Vighatis and divide the same by 15. The resultant Rashi, degrees etc. be added to Surya, if he is in a Movable Rashi, which will yield Pranapad. If Surya is in a Fixed Rashi, add 240 degrees additionally and, if in a Dual Rashi, add 120 degrees in furtherance to get Pranapad. The birth will be auspicious, if Pranapad falls in the 2nd, 5th, 9th, 4th, 10th, or 11th from the natal Lagn. In other Bhavas Pranapad indicates an inauspicious birth. Notes. Ardhaprahar, Yamaghantak, Mrityu, Kaal and Gulik are the 5 Kaal Velas, suggested by Maharishi Parashar. The day duration, according to altitude, is divided into eight equal parts. The eighth portion is unlorded. The first portion is allotted to the weekday Lord. Other portions follow in the order of weekday Lords. We consider 5 portions of Grahas, ignoring that of Candr and Sukr. The portions of Surya, Mangal, Budh, Guru and Sani are, respectively, called Kaal, Mrityu, Ardhaprahar, Yamaghantak and Gulik. In the case of night the durations, or 1/8th parts are allotted in a different order. The first portion goes to the Grah, ruling the 5th weekday Lord, counted from the day in question. The others follow in the usual order. Here again, the 8th part is Lord-less. The portions of Grahas from Kaal to Gulik are the same in nomenclature in the night also. Keeranuru NataRaja of Jatakalankaram (Tamil version) gives Rashis of dignities for these UpaGrahas and Gulik etc. (UpaGrah & Gulik etc.: Exaltation, Debilitation, Swakshetra (own Rashi)) Dhoom: Simh, Kumbh, Makar; Vyatipat: Vrischik, Vrishabh, Mithun; Parivesh: Mithun, Dhanu, Dhanu; Indrachap: Dhanu, Mithun, Kark; UpaKetu: Kumbh, Simh, Kark; Gulik: -, -, Kumbh; Yamaghantak: -, -, Dhanu; Ardhaprahar: -, -, Mithun; Kaal: -, -, Makar; Mrityu: -, -, Vrischik. From Surya to Sani no one is exalted in the above-mentioned exaltation Rashis, nor debilitated in the above-mentioned debilitation Rashis. Out of the 5 Kaal Velas, viz. Gulik etc., four except Kaal (related to Surya) have their own Rashi system in the respective Rashis, ruled by their fathers. Gulik, son of Sani, has Kumbh, as his own Bhava. Guru's son, Yamaghantak, has it in Dhanu. Ardhaprahar, Budh's son, is in own Rashi, if in Mithun. Mrityu, son of Mangal, has Vrischik, as own Bhava. It is not known, why Kaal, a son of Surya shifted to Makar, a Rashi of his brother (Sani), leaving his father's Simh. Obviously, Sani has given his Mooltrikon to his son Gulik, while he gave Makar (a secondary Rashi) to his 'brother' Kaal.

Ch. 4. Zodiacal Rashis Described

1-2. Importance of Hora. The word Hora is derived from Ahoratr after dropping the first and last syllables. Thus Hora (Lagnas) remains in between Ahoratr (i.e. day and night) and after knowing Hora the good and bad effects of a native be known. Sri Vishnu, the Invisible is Time personified. His limbs are the 12 Rashis, commencing from Mesh. 3. Names of Rashis. The 12 Rashis of the zodiac in order are Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh and Meen. 4-4½. Limbs of Kaal Purush. Kaal Purush (or Time personified) has his limbs, as under with reference to the 12 Rashis, respectively: Head, face, arms, heart, stomach, hip, space below navel, privities, thighs, knees, ankles and feet. 5-5½. Classification of Rashis. Movable, Fixed and Dual are the names given to the 12 Rashis in order. These are again known, as malefic and benefic, successively. Similarly are male and female. Mesh, Simh and Dhanu are bilious. Vrishabh, Kanya and Makar are windy. Mithun, Tula and Kumbh are mixed, while the rest are phlegmatic. 6-7. Mesh described. The Mesh is blood-red in complexion. It has a prominent (big) physique. It is a quadruped Rashi and strong during night. It denotes courage. It resides in the East and is related to kings. It wanders in hills and predominates in Rajo-Gun (the second of the three constituent qualities and the cause of great activity in living beings). It rises with its back (a Prishtodaya Rashi) and is fiery. Its ruler is Mangal. 8. Vrishabh described. Vrishabh's complexion is white and it is lorded by Sukr. It is long and is a quadruped Rashi. It has strength in night and resides in the South. It represents villages and businessmen. An earthy Rashi, Vrishabh rises with its back. 9-9½. Mithun described. The Rashi Mithun rises with its head and represents a male and a female, holding a mace and lute. It lives in the West and is an airy Rashi. It is a biped Rashi as well and is strong in nights. It lives in villages and is windy in temperament. It has an even body with a green (grass like) hue. Its ruler is Budh. 10-11. Kark described. The Rashi Kark is pale-red. It resorts to forests and represents Brahmins. It is strong in nights. It has many feet (i.e. it is a centipede Rashi) and has a bulky body. It is Sattvic in disposition (seen in gods) and it is a watery Rashi. It rises with its back and is ruled by Candr. 12. Simh described. Simh is ruled by Surya and is Sattvic. It is a quadruped Rashi and a royal Rashi. It resorts to forests and rises with its head. It has a large, white body. It resides in the East and is strong during daytime. 13-14. Kanya described. This Rashi is a hill-resorter and is strong in daytime. It rises with its head and has a medium build. It is a biped Rashi and resides in the South. It has grains and fire in its hands. It belongs to the business community and is variegated. It relates to hurricanes ('Prabharanjani'). It is a Virgin and is Tamasic (a disposition of demons). Its ruler is Budh. 15-16½. Tula described. Tula is a Seershodaya Rashi, rising with its head; Tula is strong in daytime. It is black in complexion and is predominant with Rajo-Gun. It relates to the western direction and resorts to land. It is destructive, or mischievous ('Dhatin'). It represents Sudras, or the 4th Varna. It has a medium build physique and is a biped Rashi. Its Lord is Sukr. Vrischik described. Vrischik has a slender physique and is a centipede Rashi. It denotes Brahmins and resides in holes. Its direction is North and it is strong in daytime. It is reddish-brown and resorts to water and land. It has a hairy physique and is very sharp (or passionate). Mangal is its ruler. 17-18½. Dhanu described. The Rashi Dhanu rises with its head and is lorded by Guru. It is a Sattvic Rashi and is tawny in hue. It has strength in night and is fiery. A royal Rashi, Dhanu is biped in first half. Its second half is quadruped. It has an even build and adores an arch. It resides in the East, resorts to land and is splendourous. 19-20. Makar described. Makar is lorded by Sani and has predominance of Tamo-Gun (a disposition, seen in demons). It is an earthy Rashi and represents the southern direction. It is strong in nights and rises with back. It has a large body. Its complexion is variegated and it resorts to both forests and lands. Its first half is quadruped and its second half footless, moving in water. 21-21½. Kumbh described. The Rashi Kumbh represents a man holding a pot. Its complexion is deep-brown. It has medium build and is a biped Rashi. It is very strong in daytime. It resorts to deep water and is airy. It rises with its head and is Tamasic. It rules Sudras, the 4th Varna and the West. Its Lord is Sani, Surya's offspring. 22-24. Meen described. Meen resembles a pair of fish, one tailed with the head of the other. This Rashi is strong at night. It is a watery Rashi and is predominant with Sattva-Gun. It denotes resoluteness and is a water-resorter. It is footless and has a medium build. It rules the North and rises with both head and back. It is ruled by Guru. This is how the twelve Rashis, each of 30 degrees extent, are described to evaluate gross and specific effects. 25-30. Nishek Lagn. O excellent of Brahmins, now is a step explained to arrive at the Nishek Lagn, when the natal Lagn is known. Note the angular distance between Sani and Mandi (Gulik). Add this to the difference between the Lagn Bhava (Madhya, or cusp) and the 9th Bhava (cusp). The resultant product in Rashis, degrees etc. will represent the months, days etc., that elapsed between Nishek and birth. At birth, if Lagn Lord is in the invisible half (i.e. from Lagn cusp to descendental cusp), add the degrees etc., Candr moved in the particular Rashi, occupied by her, to the above-mentioned product. Then Lagn at Nishek can be worked out and the good and bad, experienced by the native in the womb, can be guessed. One can also guess with the help of Nishek Lagn effects, like longevity, death etc. of the parents.

Ch. 5. Special Lagnas

1. Oh excellent of the Brahmins, I explain below again some special Lagnas, viz. Bhava Lagn, Hora Lagn and Ghati Lagn. 2-3. Bhava Lagn. From sunrise to the time of birth every 5 Ghatis (or 120 minutes) constitute one Bhava Lagn. Divide the time of birth (in Ghatis, Vighatis etc.) from sunrise by 5 and add the quotient etc. to Surya's longitude, as at sunrise. This is called Bhava Lagn. 4-5. Hora Lagn. Again from sunrise till the time of birth Hora Lagn repeats itself every 2½ Ghatis (i. e. 60 minutes). Divide the time past up to birth from sunrise by 2½ and add the quotient etc. in Rashis, degrees and so on to the longitude of Surya, as at the sunrise. This will yield Hora Lagn in Rashi, degrees etc. 6-8. Ghati Lagn (Ghatik Lagn). Now listen to the method of working out Ghati Lagn. This Lagn changes along with every Ghati (24 minutes) from the sunrise. Note birth time in Ghatis and Vighatis. Consider the number of Ghatis past, as number of Rashis, or Ghati Lagnas. The Vighatis be divided by 2 to arrive at degrees and minutes of arc, past in the said Ghati Lagn. The product so arrived in Rashis, degrees and minutes be added to Surya's longitude, as at sunrise, to get the exact location of Ghati Lagn. So say Maharis, like Narada. 9. Use of Special Lagnas. Keeping the Grahas at birth, as it is, prepare various Bhava Kundalis with respect to each special Lagn and analyze, as done for the natal Lagn. 10-13½. Varnad Dasha. I now detail Varnad Dasha, just by knowing which one can deal with the longevity of a native. If the natal Lagn is an odd Rashi, count directly from Mesh to natal Lagn. If the natal Lagn

is an even Rashi, count from Meen to the natal Lagn in the reverse order. Similarly, if the Hora Lagn is an odd one, count from Mesh to Hora Lagn in direct order. If the Hora Lagn is an even one, count from Meen to Hora Lagn in the reverse order. If both the products are odd Rashis, or even Rashis, then add both the figures. If one is odd and the other is even, then know the difference between the two products. If the latest product in this process is an odd one, count so many Rashis from Mesh in a direct manner; if an even one, count so many Rashis from Meen in reverse order. The Rashi so known will be the Varnad for Lagn. 14-15. Effects of Varnad. Now listen to the use of the above. Out of the two, viz. natal Lagn and Hora Lagn, whichever is stronger, from there Varnad starts. If the natal Lagn is an odd Rashi, the counting of Dashas is clockwise, otherwise anticlockwise. Lagn Dasha years will equal the number of Rashis, intervening between the natal Lagn and Varnad. Similarly for other Bhavas. 16-20. Effects of Varnad (cont.). Should a Kon from Lagn's Varnad be occupied, or dishtied by a malefic, the native will live only up to the Dasha of the said Rashi. Just, as the Rudra Grah in Sool Dasha is capable of causing evils, the above-mentioned Grahas related to Varnad's Kon be treated. The Varnad Lagn be considered, as natal Lagn, while the 7th from Varnad will denote the longevity of the spouse, the 11th longevity of elder brothers and sisters, the 3rd longevity of younger brothers and sisters, the 5th the longevity of sons, the 4th longevity of mother and the 9th longevity of father. The Dasha of the Sool Rashi will inflict greater evils. 21-24. Effects of Varnad (cont.). Similar assessments be made with reference to the Varnad of each Bhava, commencing the first, and the evils and goods due to a nativity be known. These Varnad Dashas are only for Bhavas (Rashis) and not their occupants. The sub period of each Dasha will be one twelfth of the Dasha and the order will also be clockwise, or anti-clockwise, as explained earlier. The natal Lagn is to be calculated according to birth place, while Bhava Lagn, Hora Lagn etc. are common to all places

Ch. 6. The Sixteen Divisions of a Rashi

1. O Maharishi Parasar, I have known from you about the Grahas, Rashis and their descriptions. I desire to know the details of various divisions of a Rashi, will you please narrate. 2-4. Names of the 16 Vargas. Lord Brahma has described 16 kinds of Vargas (Divisions) for each Rashi. Listen to those. The names are Rashi, Hora, Dreshkan, Chaturthans, Saptans, Navans, Dashans, Dvadashans, Shodashans, Vimshans, Chaturvimshans, Saptavimshans, Trimshans, Khavedans, Akshavedans and Shashtians. 5-6. Rashi and Hora. The Rashi, owned by a Grah, is called its Kshetra. The first half of an odd Rashi is the Hora, ruled by Surya. While the second half is the Hora of Candr. The reverse is true in the case of an even Rashi. Half of a Rashi is called Hora. These are totally 24, counted from Mesh and repeated twice (at the rate of 12) in the whole of the zodiac. 7-8. Dreshkan. One third of a Rashi is called Dreshkan. These are totally 36, counted from Mesh, repeating thrice at the rate of 12 per round. The 1st, 5th and the 9th Rashis from a Rashi are its three Dreshkanas and are, respectively, lored by Narada, Agasthya and Durvash. 9. Chaturthans. The Lords of the 4 Kendras from a Rashi are the rulers of respective Chaturthans of a Rashi, commencing from Mesh. Each Chaturthans is one fourth of a Rashi. The deities, respectively, are Sanak, Sanand, Kumar and Sanatan. 10-11. Saptans. The Saptans (one seventh of a Rashi) counting commences from the same Rashi in the case of an odd Rashi. It is from the seventh Rashi thereof, while an even Rashi is considered. The names of the seven divisions in odd Rashis are Kshaar Ksheer, Dadhi, Ghrith, Ikshu, Ras, Madhya and Suddh Jal. These designations are reversed for an even Rashi. 12. Navans. The Navans calculation are for a Movable Rashi from there itself, for a Fixed Rashi from the 9th thereof and for a Dual Rashi from the 5th thereof. They go by designations Deva (divine), Manushya (human) and Rakshasa (devilish) in a successive and repetitive order for a Movable Rashi. (Manushya, Rakshasa and Deva are the order for a Fixed Rashi, while Rakshasa, Manushya and Deva are a Dual Rashi's order) 13-14. Dashans. Starting from the same Rashi for an odd Rashi and from the 9th with reference to an even Rashi, the 10 Dashansas, each of 3 degrees, are reckoned. These are presided over by the ten rulers of the cardinal directions, viz. Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kuber, Isan, Brahma and Ananth in case of an odd Rashi. It is in the reverse order, that these presiding deities are reckoned, when an even Rashi is given. 15. Dvadashans. The reckoning of the Dvadashans (one twelfth of a Rashi, or 2½ degrees each) commences from the same Rashi. In each Rashi the presidentship repeats thrice in the order of Ganesh, Ashvini Kumar, Yama and Sarpa for the 12 Dvadashans. 16. Shodashans (or Kalans). Starting from Mesh for a Movable Rashi, from Simh for a Fixed Rashi and from Dhanu for a Dual Rashi, the 16 Shodashanas (16th part of a Rashi, i.e. of $1^{\circ}52'30''$) are regularly distributed. The presiding deities of these repeat in the order Brahma, Vishnu, Shiva and Surya four times in the case of an odd Rashi. It is reverse in the case of an even Rashi, that these ruling deities are understood. 17-21. Vimshans. From Mesh for a Movable Rashi, from Dhanu for a Fixed Rashi and from Simh for a Common Rashi: this is how the calculations of Vimshansas (1/20th of a Rashi, or $1^{\circ}30'$ each) are to commence. The presiding deities of the 20 Vimshansas in an odd Rashi are, respectively: Kali, Gauri, Jaya, Lakshmi, Vijaya, Vimal, Sati, Tara, Jvalamukhi, Sveta, Lalita, Bagalamukhi, Pratyangir, Shachi, Raudri, Bhavani, Varad, Jaya, Tripura and Sumukhi. In an even Rashi these 20 deities, respectively, are Daya, Megha, Chinnasi, Pisachini, Dhumavathi, Matangi, Bal, Bhadr, Arun, Anal, Pingal, Chuchchuk, Ghora, Vaarahi, Vaishnavi, Sita, Bhuvanesvari, Bhairavi, Mangal and Aparajit. 22-23. Chaturvimshans. The Chaturvimshans (1/24th part of a Rashi, or $1^{\circ}15'$ each) distribution commences from Simh and Kark, respectively, for an odd and an even Rashi. In the case of an odd Rashi the ruling deities repeat twice in the order of Skand, Parusdh, Anal, Vishwakarma, Bhag, Mitr, Maya, Antaka, Vrisha-Dwaja, Govinda, Madan and Bhima. Reverse these from Bhima twice to know the deities for the Chaturvimshans in an even Rashi. 24-26. Saptavimshans (Nakshatras, or Bhans). The Saptavimshans Lords are, respectively, the presiding deities of the 27 Nakshatras, as under: Dastra (Ashvini Kumar), Yama, Agni, Brahma, Candr, Isa, Adhiti, Jiva, Ahi, Pitar, Bhag, Aryama, Surya, Tvasht, Marut, Chakragni, Mitr, Vasava, Rakshasa, Varuna, Vishwadeva, Govinda, Vasu, Varuna, Ajap, Ahirbuddhnya and Pushya. These are for an odd Rashis. Count these deities in a reverse order for an even Rashi. The Saptavimshans distribution commences from Mesh and other Movable Rashis for all the 12 Rashis. 27-28. Trimshans. The Trimshans Lords for an odd Rashi are Mangal, Sani, Guru, Budh and Sukr. Each of them in order rules 5, 5, 8, 7 and 5 degrees. The deities, ruling over the Trimshansas, are, respectively, Agni, Vayu, Indra, Kuber and Varuna. In the case of an even Rashi the quantum of Trimshans, Grah lordship and deities get reversed. 29-30. Khavedans (or Chatvarimshans, 1/40th part of a Rashi). For odd Rashis count from Mesh and for an even Rashi from Tula in respect of Khavedansas (each of 45' of arc). Vishnu, Candr, Marichi, Tvasht, Dhata, Shiva, Ravi, Yama, Yaksh, Gandharv, Kaal and Varuna repeat successively, as presiding deities, in the same order for all Rashis. 31-32. Akshavedans (1/45th part of a Rashi). Mesh, Simh and Dhanu are the Rashis, from which the distributions, respectively, commence for Movable, Immovable and Common Rashis. In Movable Rashis Brahma, Shiva and Vishnu; in Immovable Rashis Shiva, Vishnu and Brahma and in Common Rashis Vishnu, Brahma and Shiva repeat 15 times the presidentship over these Akshavedansas. 33-41. Shashtians (1/60th part of a Rashi, or half a degree each). To calculate the Shashtians Lord ignore the Rashi position of a Grah and take the degrees etc. it traversed in that Rashi. Multiply that figure by 2 and divide the degrees by 12. Add 1 to the remainder, which will indicate the Rashi, in which the Shashtians falls. The Lord of that Rashi is the Grah, ruling the said Shashtians. In odd Rashis the names of Shashtians are 1. Ghora, 2. Rakshasa, 3. Deva, 4. Kuber, 5. Yaksh, 6. Kindar, 7. Bhrasht, 8. Kulaghna, 9. Garal, 10. Vahni, 11. Maya, 12. Purishak, 13. Apampathi, 14. Marutwan, 15. Kaal, 16. Sarpa, 17. Amrit, 18. Indu, 19. Mrudu, 20. Komal, 21. Heramba, 22. Brahma, 23. Vishnu, 24. Maheshwara, 25. Deva, 26. Ardr, 27. Kalinas, 28. Kshitees, 29. Kamalakar, 30. Gulik, 31. Mrityu, 32. Kaal, 33. Davagni, 34. Ghora, 35. Yama, 36. Kantak, 37. Suddh, 38. Amrit, 39. PurnaCandr, 40. Vishadagdha, 41. Kulanas, 42. Vamshakshaya, 43. Utpat, 44. Kaal, 45. Saumya, 46. Komal, 47. Sheetal, 48. Karaladamshtr, 49. Candramukhi, 50. Praveen, 51. Kaalpavak, 52. Dhannayudh, 53. Nirmal, 54. Saumya, 55. Krur, 56. Atisheetal, 57. Amrit, 58. Payodhi, 59. Brahman, 60. CandraRekha (InduRekha). The reverse is the order for even Rashis in so much, as these names are cased. Grahas in benefic Shashtians produce auspicious, while the opposite is true in case of Grahas in malefic Shashtians. 42-53. Varg Classification. Maitreya, explained now are the sum effects of classifications of different divisions (or Vargas, so far narrated). These are four kinds, viz. Shad Varg, Sapth Varg, Dasha Varg and Shodasha Varg. In the ShadVarg classification the Varg designations are Kimshuk, Vyanjan, Chamar, Chatr and Kundal, according to a Grah being in 2 to 6 combinations of good Vargas. Next is the Sapth Varg, in which these classifications continue in the same manner up to six combinations of good Vargas, the 7th additional Varg getting classified, as Mukut. In the Dasha Varg scheme the designations commence from Parijata etc., such as 2 good Vargas - Parijatha, 3 Uttama, 4 Gopur, 5 Simhasan, 6 Paravata, 7 Devaloka, 8 BrahmaLoka, 9 Sakravahana and 10 Vargas - Shridham. In the Shodasha Varg scheme the combinations of Vargas go with designations thus: two good Vargas - Bhedak, 3 Kusum, 4 Nagapushpa, 5 Kanduk, 6 Kerala, 7 Kalpa Vriksha, 8 Chandan Vana, 9 PumaCandr, 10 Uchchaisrava, 11 Dhanvantari, 12 Suryakant, 13 Vidrum, 14 Chakra-Simhasan, 15 Golok and 16 Vargas - Sri Vallabh. In these divisions the divisions, falling in the Grah's exaltation Rashi, Mooltrikon Rashi, own Rashi and the Rashis, owned by the Lord of a Kendra from the Arudha Lagn,

are all to be considered (as good Vargas). The divisions of a combust Grah, defeated Grah, weak Grah and a Grah in bad Avasthas, like Sayan, be all ignored to be auspicious, for these destroy the good Yogas.

Ch. 7. Divisional Considerations

1-8. Use of the 16 Divisions. Now I will explain the use of these sixteen divisions. The physique from Lagn, wealth from Hora, happiness through co-born from Dreshkan, fortunes from Chaturthans, sons and grandsons from Saptans, spouse from Navans, power (and position) from Dashans, parents from Dvadashans, benefits and adversities through conveyances from Shodashans, worship from Vimshans, learning from Chaturvimshans, strength and weakness from Saptavimshans, evil effects from Trimshans, auspicious and inauspicious effects from Khavedans and all indications from both Akshavedans and Shashtians: these are the considerations to be made through the respective Vargas. The Bhava, whose Lord is in a malefic Shashtians, will diminish; so say Garga and others. The Bhava, whose Lord is in a benefic Shodashans, flourish. This is how the 16 Vargas are to be evaluated. 9-12. After assessing the 20 point strength of the ascending degree, of other Bhavas and of the Grahas, the good and bad effects be declared. I explain below the method of knowing the Vimsopak strength (20 point strength), just by knowing which an idea of the results of actions of this birth and of former birth will clearly emerge. The Grahas from Surya on get full strength, when in exaltation, or in own Rashi and are bereft of strength, when in the 7th (from exaltation). In between the strength be known by the rule of three process. In the case of a Grah, owning two Rashis, distinction of placement in odd/even Rashi identical with own Rashi be made. 13-16. Hora, Dreshkan and Trimshans Effects. Guru, Surya and Mangal give (pronounced) effects in the Hora of Surya. Candr, Sukr and Sani do so, when in Candr's Horas; Budh is effective in both the Horas. In the case of an even Rashi the Hora of Candr will be powerful in effects, while Surya's Hora in an odd Rashi will be so. Full, medium and nil will be the effects, respectively, in the beginning middle and the end of a Hora. Similar applications be made for a Dreshkan, Turyans, Navans etc. As for Trimshans effects, Surya is akin to Mangal and Candr is akin to Sukr. The effects, applicable to Rashi, will apply to Trimshans. 17-19. Vimshopak Bal. The Shad Vargas consist of Rashi, Hora, Dreshkan, Navans, Dvadashans and Trimshans. The full Bal for each of the divisions, respectively, are 6, 2, 4, 5, 2 and 1. This is the Vimshopak Bal, relating to Shad Varg division. Adding the Saptans to the Shad Vargas, we get Sapt Varg, the Vimshopak Bal for which is 5, 2, 3, 2½, 4½, 2 and 1. These are gross strengths, while subtle ones should be understood by exact positions. 20. Add Dashans, Shodashans and Shashtians to the said Sapt Varg Divisions to get the scheme of Dasha Varg. The Vimshopak Bal in this context is 3 for Rashi, 5 for Shashtians and for the other 8 divisions 1½ each. 21-25. When the 16 divisions (Shodash Varg Scheme) are considered together, the Vimshopak score goes thus: Hora 1, Trimsans 1, Dreshkan 1, Shodashans 2, Navans 3, Rashi 3½, Shashtians 4 and the rest of the nine divisions each a half. The Vimshopak Bal remains as 20, only when the Grah is in own Bhava Vargas. Otherwise, the total strength from 20 declines to 18 in Pramudit Vargas, to 15 in Shant Vargas, to 10 in Svasth divisions, to 7 in Duhkhit Vargas and to 5 in Khal Vargas. (These figures are called Varg Vishwa) 26-27. Vimshopak Proportional Evaluation. Multiply the figure due to full strength for the division by the Varg Vishwa and divide by 20 to get the exact strength of the Grah. If the total is below 5, the Grah will not be capable of giving auspicious results. If it is above 5, but below 10, the Grah will yield some good effects. Later on up to 15 it is indicative of mediocre effect. A Grah with above 15 will yield wholly favourable effects. 28-29. Other Sources of Strength. Maitreya, there are other kinds of sources, as I explain below. Grahas in the 7th from Surya will be fully effective. One with an identical longitude in comparison to Surya's will destroy the good effects. Rule of three process be applied to the Grah in between these positions. 30-32. Dasha effects with Vimshopak Bal. Maitreya, after assessing the Vimshopak Bal through the various divisions, the rising and setting of the Grahas be considered. The Vimshopak Bal is classified under Purna, AtiPurna, Madhya, AtiMadhya, Heen, AtiHeen, Swalpa and AtiSwalp. Thus should be classified the Vimshopak Bal and the Dasha period results declared accordingly. 33-36. Kendras, Konas etc. defined. O Maitreya, listen to other matters, which I am explaining. The Kendras are specially known, as Lagn (the ascendent), Bandhu Bhava, Yuvati Bhava (the descendant) and Karm Bhava (mid-heaven). Dhan, Putr, Randhr and Labh Bhava are Panapharas (succedents), while Sahaj, Ari, Dharm and Vyaya Bhava are called Apoklimas (cadents). Putr and Dharm Bhava are known by the name Kon (or trine). Evil Bhavas, or Dusthan Bhavas are Ari, Randhr and Vyaya Bhava. Chaturasras are Bandhu and Randhr Bhava. Sahaj, Ari, Karm and Labh Bhava are Upachaya Bhavas. 37-38. Names of Bhavas. Thanu, Dhan, Sahaj, Bandhu, Putr, Ari, Yuvati, Randhr, Dharm, Karma, Labh and Vyaya are in order the names of Bhavas. I explained these briefly and leave it to you to grasp more, according to your intelligence. As delivered by Lord Brahma, some further information is added thus (i.e. in the following verses). 39-43. Indications from Bhavas. Dharm Bhava and the 9th from Surya deal with one's father. Whatever effects are to be known from the Karm and Labh Bhava, be also known from similar Bhavas, counted from Surya. Whatever results are to be known from Bandhu, Tanu, Dhan, Labh and Dharm should also be known from the 4th of Candr, from Kark Rashi itself and from the 2nd, 11th and 9th from Candr, respectively. Whatever has to be known through Sahaj Bhava, be also analyzed through the 3rd from Mangal. The 6th from Budh be also considered in regard to indications, derivable from Ari Bhava. The 5th from Guru, the 7th from Sukr and both the 8th and 12th from Sani stand for consideration, respectively, in respect of offspring, spouse and death. The Lord of the Bhava is equally important, when estimating the indications of a particular Bhava.

Ch. 8. Drishtis of the Rashis

1-3. Rashi Drishtis. O Maitreya, now detailed are the Drishtis, emanating from the Rashi Mesh etc. Every Movable Rashi drishties the 3 Fixed Rashis, leaving the Fixed Rashi adjacent to it. Every Fixed Rashi gives Drishti to the 3 Movable Rashis, barring the adjacent Movable Rashi. And a Common Rashi gives a Drishti to the other three Common Rashis. The Grah in a Rashi gives the same Drishti, as the Rashi (in which the Grah is) does. 4-5. Drishtis of the Grahas. A Grah in a Movable Rashi gives a Drishti to the other 3 Fixed Rashis, leaving the Fixed Rashi next to it. A Grah in a Fixed Rashi does not give a Drishti to the next Movable Rashi, but the remaining 3 Movable Rashis. The one in a Common Rashi gives a Drishti to the remaining 3 Common Rashis. Simultaneously a Grah in the Rashi, that receives a Drishti, is also subjected to the Drishti concerned. 6-9. Diagram of Drishtis. As depicted by Lord Brahma, I now narrate the diagram of Drishtis, so that Drishtis are easily understood by a mere sight of the diagram. Draw a square, or a circle marking the 8 directions (4 corners and 4 quarters thereof). Mark the zodiacal Rashis, as under: Mesh and Vrishabh in East, Mithun in the North-East, Kark and Simh in the North, Kanya in the North-West, Tula and Vrischik in the West, Dhanu in the South-West, Makar and Kumbh in the South and Meen in the South-East. Addition Santhanam till Ch. 9. The Drishtis (as per the earlier Slokas) can be shown in a square diagram, or circular diagram (as per convenience).

Ch. 9. Evils at Birth

1. O Brahmin, first of all estimate the evils and checking factors thereof through Lagn and then declare the effects of the 12 Bhavas. 2. Evils, causing premature end, exist up to the 24th year of one's age. As such, no definite calculation of life span should be made till such year of age. 3-6. Short-life Combinations (up to Sloka 23). Should Candr be in Ari, Randhr, or Vyaya Bhava and receives a Drishti from a malefic, the child will die soon. If in the process there be a Drishti from a benefic, it may live up to 8. If a benefic is retrograde in Ari, Randhr, or Vyaya Bhava, receiving a Drishti from a malefic, death will occur within a month of birth. This is true, only when Lagn is not occupied by a benefic. Should Putr Bhava be occupied by Sani, Mangal and Surya jointly, (early) death of mother and brother will come to pass. Mangal, placed in Tanu, or in Randhr Bhava and be yuti with Sani, or Surya, or receiving a Drishti from a malefic, being bereft of a Drishti from a benefic, will prove a source of (immediate) death. 7-11. If Sani and Mangal give a Drishti to Lagn, as the luminaries are yuti with Rahu (elsewhere), the child will live a fortnight. Immediate death of the child along with its mother will occur, if Sani is in Karm Bhava, Candr in Ari Bhava and Mangal in Yuvati Bhava. One will immediately go to the abode of Yama, if Sani is in Tanu Bhava, while Candr and Guru are in their order in Randhr and Sahaj Bhava. Only a month will be the span of one's life, who had Surya in Dharm Bhava, Mangal in Yuvati Bhava and Guru and Sukr in Labh Bhava. All Grahas (any Grah) in Vyaya Bhava will be the source of a short life, specifically the luminaries, Sukr and Rahu. But the Drishti of these four Grahas (on Vyaya Bhava) will counteract such evils. 12. Candr is capable of causing early end, if she is with a malefic in Yuvati, Randhr, or Tanu Bhava and unrelated to a benefic. 13. Early death will come to pass, if there be a birth in the

morning, or evening junctions, or in a Hora, ruled by Candr, or in Gandanta, while Candr and malefics occupy Kendras from Lagn. 14. Definition of Sandhya. 3 Ghatis before the sight of the semi disc (half) of the rising Surya and a similar duration, following Surya's set, are called, as morning twilight and evening twilight, respectively. 15. Early Death. Should all the malefics be in the oriental half, while benefics are in the occidental half, early death of one born in Vrischik, will follow. In this case there is no need of any rethinking. 16. Malefic in Vyaya and Ari Bhava, or in Randhr and Dhan Bhava, while Lagn is hemmed between other malefics, will bring early death. 17. Malefics, occupying Tanu and Yuvati Bhava, while Candr is yuti with a malefic with no relief from a benefic, will also cause premature death. 18. Early death will be inflicted on the native, if decreasing Candr is in Tanu Bhava, while malefics capture Randhr Bhava and a Kendra. There is no doubt about that. 19. Candr in Tanu, Randhr, Vyaya, or Yuvati Bhava and hemmed between malefics will confer premature death. 20. Should Candr be in Tanu Bhava, hemmed between malefics, while Yuvati, or Randhr Bhava has a malefic in it, he will face immediate death along with his mother. 21. Should Sani, Surya and Mangal be in Vyaya, Dharm and Randhr Bhava without Drishti from a benefic, the child will face instant death. 22. With a malefic in Yuvati Bhava, or in the rising Dreshkan, while decreasing Candr is in Tanu Bhava, death be experienced early. 23. The life span of the child will be either 2 months, or 6 months only, if all Grahas devoid of strength are relegated to Apoklima Bhavas. 24. Evils to Mother (up to Sloka 33). The mother of the native will incur evils (will die soon), if Candr at birth receives a Drishti from three malefics. Benefics, giving a Drishti to Candr, will bring good to the mother. 25. Should Dhan Bhava be occupied by Rahu, Budh, Sukr, Surya and Sani, the child's birth has been after its father's death, while even the mother will face early death. 26. If Candr is in the 7th, or the 8th from a malefic, be herself with a malefic and receives a Drishti from a strong malefic, predict mothers end to be early. 27. The child will not live on mother's milk, but on that of she-goat, if Surya is exalted, or debilitated in Yuvati Bhava. 28. Should a malefic be in the 4th, identical with an inimical Rashi, counted from Candr, while there is no benefic in a Kendra, the child will lose its mother in a premature manner. 29. Malefics in Ari and Vyaya Bhava will bring evils to mother. The child's father will receive similar effects, if Bandhu and Karm Bhava are captured by malefics. 30. Budh in Dhan Bhava, while malefics occupy Tanu and Vyaya Bhava: this Yoga will destroy the entire family. 31. Guru, Sani and Rahu, respectively, posited in Tanu, Dhan and Sahaj Bhava will cause mother's death early. 32. Doubtlessly the mother will give up the child, if it has malefics in Konas, counted from the decreasing Candr. No benefic shall be yuti with the said malefics. 33. If Mangal and Sani are together in a Kendra with reference to Candr and occupy one and the same Navans, the child will have two mothers. Yet it will be short-lived. 34. Evil to Father (up to Sloka 42). One's father will incur early death, if Sani, Mangal and Candr in their orders are in Tanu, Yuvati and Ari Bhava. 35. The native will at the time of his marriage lose his father, if Guru is in Tanu Bhava, while Sani, Surya, Mangal and Budh are together in Dhan Bhava. 36. Early loss of father will take place, if Surya is with a malefic, or is hemmed between malefics, as there is another malefic in the 7th from Surya. 37. Remote will be the possibility of one's father sustaining, if Surya is in Yuvati, while Mangal is in Karm and Rahu is in Vyaya Bhava. 38. Early and troubled will be one's father's death, if Mangal is in Karm Bhava identical with his enemy's Rashi. 39. Candr in Ari Bhava, Sani in Tanu Bhava and Mangal in Yuvati Bhava: this array of heavenly bodies at birth will not ensure a long span of life for the father. 40. If Surya receives a Drishti from Sani and be in Mesh, or in Vrischik Navans, the father would have given up the family before birth of the child, or would have passed away. 41. If Bandhu, Karm and Vyaya Bhava are all occupied by malefics, both the parents will leave the child to its own fate and wander from place to place. 42. The father will not see the native till his (the native's) 23rd year, if Rahu and Guru are together in an inimical Rashi identical with Tanu, or Bandhu Bhava. 43-45. Parents. Surya is the indicator of father for all beings, while the mother is indicated by Candr. Should Surya receive a Drishti from one, or more malefics, or be hemmed between them, this will cause evils to father. Similarly Candr be considered in respect of mother. Malefics in the 6th, the 8th, or the 4th from Surya will bring inauspicious results about the father. Malefics in such places from Candr will be adverse for the mother. The strength, or otherwise of the occupants concerned be suitably estimated.

Ch. 10. Antidotes for Evils

1. Those are the evils (due to a native). I now narrate the antidotes for such evils as well, which will be helpful to assess the extent of inauspiciousness. 2. Should one among Budh, Guru and Sukr be in an angle from Lagn, all evils are destroyed, as Surya eliminates darkness. 3. Just as a single reverential obeisance before Lord Shiva, the Trident holder frees one from all sins, a single, but strong Guru in Lagn will ward off all the evils. 4. Lagn Lord is singly capable of counteracting all evils, if he is strongly placed in an angle, just as Lord Shiva, the holder of the Bow destroyed the three cities, built of gold, silver and iron for the demons by Maya. 5. All evils are destroyed, if a benefic drishties Lagn of one born during the night in the bright half. Similarly a malefic's Drishti on Lagn of one born during day time in the dark half. 6. Surya in Vyaya will confer a hundred-year life span on one born in Tul Lagn. 7. It will prove auspicious for the mother as well as the native, if Mangal joins, or is drishtied by Guru. 8. If malefics are surrounded by benefics, while angles, or trines are themselves benefic-occupied, evils disappear soon. Not only this, evils will not follow from the Bhavas concerned.

Ch. 11. Judgement of Bhavas

1. O Maharishi Parashar, I have come to know of the evils and antidotes thereof from you. Please tell me, what is to be deduced from each Bhava. 2. Indications of Tanu Bhava. Maharishi Parashar replies. Physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigour, weakness, happiness, grief and innate nature are all to be guessed through the ascending Rashi. 3. Indications of Dhan Bhava. Wealth, grains (food etc.), family, death, enemies, metals, precious stones etc. are to be understood through Dhan Bhava. 4. Indications of Sahaj Bhava. From Sahaj Bhava know of the following: valour, servants (attending etc.), brothers, sisters etc., initiatory instructions (Upadesha), journey and parent's death. 5. Indications of Bandhu Bhava. Conveyances, relatives, mother, happiness, treasure, lands and buildings are to be consulted through Bandhu Bhava. 6. Indications of Putr Bhava. The learned should deduce from Putr Bhava amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc. 7. Indications of Ari Bhava. Maternal uncle, doubts about death, enemies, ulcers, step-mother etc. are to be estimated from Ari Bhava. 8. Indications of Yuvati Bhava. Wife, travel, trade, loss of sight, death etc. be known from Yuvati Bhava. 9. Indications of Randhr Bhava. Randhr Bhava indicates longevity, battle, enemies, forts, wealth of the dead and things, that have happened and are to happen (in the past and future births). 10. Indications of Dharm Bhava. Fortunes, wife's brother, religion, brother's wife, visits to shrines etc. be known from Dharm Bhava. 11. Indications of Karm Bhava. Royalty (authority), place, profession (livelihood), honour, father, living in foreign lands and debts are to be understood from Karm Bhava. 12. Indications of Labh Bhava. All articles, son's wife, income, prosperity, quadrupeds etc. are to be understood from Labh Bhava. 13. Indications of Vyaya Bhava. From Vyaya Bhava, one can know about expenses, history of enemies, one's own death etc. 14-16. Prosperity, or Annihilation of a Bhava. Predict prosperity of the Bhava, which is yuti with, or drishtied by a benefic. Also, when its Lord is in Yuvavastha, or Prabuddhavastha, or in Kismaravastha, or in Karm Bhava, the Bhavas well-being is indicated. The Bhava, which is not drishtied by its Lord, or, whose Lord is with a malefic Grah, or with one of the Lords of evil and such other Bhavas (i.e. 3rd, 6th, 8th, 11th and 12th), or is defeated in a war between Grahas, or is in one of the three Avasthas, viz, Vridhhavastha, Mritavastha and Suptavastha.

Ch. 12. Effects of Tanu Bhava

1-2. Physical comforts. Should Lagn Lord be yuti with a malefic, or be in Randhr, 6th, or 12th, physical felicity will diminish. If he is in an angle, or trine there will be at all times comforts of the body. If Lagn Lord is in debilitation, combustion, or enemy's Rashi, there will be diseases. With a benefic in an angle, or trine all diseases will disappear. Lagn's angles (i.e. Bandhu, Yuvati, or the 10th), or its trine (Putr, Dharm), containing a benefic, is a powerful remedy for all, related to health. 3. There will not be bodily health, if Lagn, or Candr be drishtied by, or yuti with a malefic, being devoid of a benefics Drishti. 4. Bodily Beauty. A benefic in Lagn will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed, if Lagn is drishtied by, or yuti with a benefic. 5-7. Other Benefits. If Lagn Lord, Budh, Guru, or Sukr be in an angle, or in a trine, the native will be long lived, wealthy, intelligent and liked by the king. Fame, wealth, abundant pleasures and comforts of the body will be acquired, if Lagn Lord is in a Movable Rashi and be drishtied by a benefic Grah. One will

be endowed with royal marks (of fortune), if Budh, Guru, or Sukr be in Lagn along with the Candr, or be in angle from Lagn. If Budh, Guru, or Sukr be in 4th, 7th, or 10th from Lagn, or be in the company of Candr in Lagn, the native will enjoy royal fortunes. 8. Coiled Birth. If there be a birth in one of Mesh, Vrishabh and Simh Lagnas, containing either Sani, or Mangal, the birth of the child is with a coil around a limb. The corresponding limb will be in accordance with the Rashi, or Navans, rising. 9. Birth of Twins. The native, who has Surya in a quadruped Rashi, while others are in Dual Rashis with strength, is born, as one of the twins. 10. To Be Nurtured by Three Mothers. If Surya and Candr join in one and the same Bhava and fall in one Navans, the native will be nurtured by three different mothers for the first three months from its birth and will later on be brought up by its father and brother. ('Bhratri' apart from meaning a brother calls for interpretation, as a near relative in general) 11. Important. The learned in Jyotish should base the effects on Candr also, as are applicable to Lagn. Now explained are clues to know of ulcers, identity marks etc. on one's person. 12-14. Decanates and Bodily Limbs. Head, eyes, ears, nose, temple, chin and face is the order of limbs, denoted (by the various Bhavas), when the first decanate of a Rashi ascends. In the case of the second decanate ascending the order is neck, shoulder, arm, side, heart, stomach and navel. The order for the third decanate ascending is pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion already risen indicates left side of the body (while the one yet to rise, i.e. the invisible half, denotes the right side of the body). 15. Limbs Affected. The limb, related to a malefic by occupation, will have ulcers, or scars, while the one, related to a benefic, will have a mark (like moles etc). So say the Jyotishis. (Also see Sloka 6, Ch. 4 of Saravali, which states, that a malefic, or a benefic, if be in own Rashi, or Navans, the effects will be right from birth. In other cases it will be in the course of one's life, that these effects will come to pass)

Ch. 13. Effects of Dhan Bhava

1-2. Combinations for Wealth. O excellent of the Brahmins, listen to me, speaking on the effects of Dhan Bhava. If the Lord of Dhan is in Dhan, or is in an angle, or in trine, he will promote one's wealth (or monetary state). Should he be in Ari/8th/12th, financial conditions will decline. A benefic in Dhan will give wealth, while a malefic instead will destroy wealth. 3. One will be wealthy, if Guru is in Dhan, as the Lord of Dhan, or is with Mangal. 4. If Dhan Lord is in Labh, while the Lord of Labh in Dhan, wealth will be acquired by the native. Alternately these two Lords may join in an angle, or in a trine. 5. If the Lord of Dhan is in an angle, while Labh Lord is in a trine thereof, or is dishtied by, or yuti with Guru and Sukr, the subject will be wealthy. 6-7. Yogas for Poverty. One will be penniless, if the Lord of Dhan Bhava is in an evil Bhava, while the Lord of Labh Bhava is also so placed and Dhan Bhava is occupied by a malefic. There will be penury right from birth and the native will have to beg even for his food, if the Lords of Dhan and Labh Bhava are both combust, or with malefics. 8. Loss of Wealth through the King. Should the Lords of Dhan and Labh Bhava be relegated to Ari, Randhr, or Vyaya Bhava, while Mangal is in Labh Bhava and Rahu is in Dhan Bhava, the native will lose his wealth on account of royal punishments. 9. Expenses on Good Accounts. When Guru is in Labh, Sukr is in Dhan and a benefic is placed in Vyaya Bhava, while Dhan's Lord is yuti with a benefic, there will be expenses on religious, or charitable grounds. 10. Fame etc. If Dhan's Lord is in own Rashi, or is exalted, the native will look after his people, will help others and also will become famous. 11. Effortless Aquisition. If Dhan's Lord is yuti with a benefic and is in a good division, like Paravatans, there will be effortlessly all kinds of wealth in the native's family. ("Paravatansdau" of the text denotes Paravat, or such other higher Vargas: Dhan's Lord should be in Paravatans, or in Devalokans, Brahmalokans, Sakravahanans, or Sridhamans in the Dash Varg scheme) 12. Eyes. If Dhan Lord is endowed with strength, the native will possess beautiful eyes. Should the said Grah be in Ari, Randhr, or Vyaya Bhava, there will be disease, or deformity of eyes. 13. Untruthful Person. If Dhan Bhava and its Lord are yuti with malefics, the native will be a talebearer, will speak untruth and will be afflicted by windy diseases.

Ch. 14. Effects of Sahaj Bhava

1. O Brahmin, I now tell you about Sahaj Bhava. Should Sahaj Bhava be yuti with, or dishtied by a benefic, the native will be endowed with co-born and be courageous. 2. If Sahaj's Lord along with Mangal dishties Sahaj Bhava, the native will enjoy good results, due to Sahaj Bhava. Alternatively these two Grahas may be in Sahaj itself. 3. Destruction at once of co-born will come to pass, if the said 2 Grahas are together with a malefic, or in a Rashi, owned by a malefic. 4-4½. Female and Male Co-born. If Sahaj's Lord is a female Grah, or, if Sahaj Bhava be occupied by female Grahas, one will have sisters, born after him. Similarly male Grahas and male Rashis denote younger brothers. Should it be of mixed nature, co-born of both sexes will be obtained. These effects be declared after assessing the strength and weakness of the concerned. 5-6. Should Sahaj's Lord and Mangal be together in Randhr Bhava, destruction of co-born will result. Happiness in this respect will come to pass, if Mangal, or Sahaj's Lord is in an angle, or in a trine, or in exaltation, or friendly divisions. 7-11. Number of Brothers and Sisters. If Budh is in Sahaj Bhava, while Sahaj's Lord and Candr are together, as the indicator (Mangal) joins Sani, the effects are: there occurred the birth of an elder sister and there will be younger brothers. Furthermore, the third brother will die. Should Mangal be yuti with Rahu, while Sahaj's Lord is in his debilitation Rashi, there will be loss of younger brothers and/or sisters, while three elder brothers and/or sisters were attained by the native. If Sahaj's Lord is in an angle, while the signifactor (Mangal) is exalted in a trine and be yuti with Guru, 12 will be the number of total co-born. Out of these two elders and the 3rd, the 7th, the 9th and the 12th of the younger co-born will be shortlived, while six of the said twelve will be longlived. 12-13. There will be 1 co-born, if Vyaya's Lord (some texts read, as Labh's Lord) joins Mangal and Guru, while Sahaj Bhava is occupied by Candr. If Candr is lonely placed in Sahaj Bhava with Drishti of male Grahas, there will be younger brothers, while the Drishti of Sukr denotes younger sisters. 14. Adverse Grahas. Surya in Sahaj Bhava will destroy the preborn. The afterborn will be destroyed, if Sani is found in Sahaj Bhava. In the same situation Mangal will destroy both the preborn and later-born. 15. After estimating the strength and weakness of such Yogas, the effects, related to brothers and sisters, be announced.

Ch. 15. Effects of Bandhu Bhava

1. O excellent of the Brahmins, thus have been briefly told the effects of Sahaj Bhava. Now listen to the results, related to Bandhu Bhava. 2. Housing Comforts. One will have residential comforts in full degree, if Bandhu is occupied by its Lord, or by Lagn's Lord and be dishtied by a benefic. 3. Miscellaneous. Should Putr's Lord be in his own Bhava, or in own Navans, or in exaltation, the native will be endowed with comforts, related to lands, conveyances, houses etc. and musical instruments. 4. Housing Comforts. If Karm's Lord joins Bandhu's Lord in an angle, or in a trine, the native will acquire beautiful mansions. 5. Relatives. Should Budh be in Lagn, while Bandhu's Lord, being a benefic, is dishtied by another benefic, the native will be honoured by his relatives. 6. Long-living Mother. If Bandhu Bhava is occupied by a benefic, while its Lord is in his exaltation Rashi, as the indicator of mother is endowed with strength, the native will have a long-living mother. 7. Happiness of Mother. The native's mother will be happy, if Bandhu's Lord is in an angle, while Sukr is also in an angle, as Budh is exalted. 8. Quadrupeds. Surya in Bandhu, Candr and Sani in Dharm and Mangal in Labh Bhava; this Yoga will confer cows and buffaloes on the native. 9. Dumbness. Should Bandhu Bhava be a Movable one, while its Lord and Mangal are together in Ari, or Randhr Bhava, the native will be dumb. 10-14. Conveyances. If Lagn's Lord is a benefic, while Bandhu's Lord is in fall, or in Labh Bhava and the signifactor (Sukr) is in Vyaya Bhava, the native will obtain conveyances in his 12th year. Should Surya be in Bandhu Bhava, as Bandhu's Lord is exalted and be with Sukr, one will acquire conveyances in his 32nd year. It will be in the 42nd year, that one will be endowed with conveyances, if Bandhu's Lord joins Karm's Lord in his (4th Lord's) exaltation Navans. An exchange between Labh's and Bandhu's Lords will confer conveyances in the 12th year. A benefic, related to Bandhu Bhava (and to its Lord), will bring with him auspicious effects (regarding conveyances), while a malefic will produce only malefic effects (in respect of conveyances). Should a benefic be in Bandhu, dishtie Bandhu, or in yuti with the Lord of Bandhu, or a Drishti on the Lord of Bandhu Bhava, then the native will be happy with conveyances and be free from accidents and dangers. A malefic, replacing the said benefic, will cause losses, concerning vehicles and reduce one to severe accidents.

Ch. 16. Effects of Putr Bhava

1-3. O Brahmin, now I tell you the effects, related to Putr Bhava. If the Lords of Lagn and Putr are in their own Rashis, or in an angle, or in a trine, one will enjoy thorough happiness through his children. Should Putr's Lord be in Ari, Randhr, or Vyaya Bhava, there will be no offspring. Should the Lord of Putr be combust, or be with malefics and be weak, there will be no children; even, if per chance issues are obtained, they will only quit the world soon. The Yuti of Putr's Lord with Lagn's Lord in a good Bhava will ensure early obtainment of children apart from happiness through them. If they join in an evil Bhava, they will prove a defect in this respect. 4. If Putr's Lord is in Ari Bhava, as Lagn's Lord is yuti with Mangal, the native will lose his very first child, whereafter his female will not be fertile to yield an offspring. 5. Should Putr's Lord be in fall in Ari, Randhr, or Vyaya Bhava, while Budh and Ketu are in Putr Bhava, the native's wife will give birth to one child only. 6. If Putr's Lord is in fall and be not in Drishti to Putr, while Sani and Budh are in Putr, the native's wife will give birth to one child only. 7. Should Dharm's Lord be in Lagn, while Putr's Lord is in fall and Ketu is in Putr along with Budh, obtainment of progeny will be after a great deal of ordeal. 8. If Putr's Lord is in Ari, Randhr, or Vyaya Bhava, or be in an inimical Rashi, or be in fall, or in Putr itself, the native will beget issues with difficulty. 9. Should Putr Bhava be owned by Sani, or Budh and be occupied, or dishtied by Sani and Mandi, one will have adopted issues. 10. Should Surya and Candr be together in a Rashi and in the same Navamsa, the native will be brought up by three mothers, or two fathers. 11. Adopted issue is indicated, if Putr is tenanted by six Grahas, while its Lord is in Vyaya Bhava and Candr and Lagn are endowed with strength. 12. There will be many children, if Putr's Lord is strong, while Putr is dishtied by strong Budh, Guru and Sukr. 13. If Putr's Lord is with Candr, or is in her Decanate, the native will beget daughters; so say Jyotishis. 14. If Putr's Lord is in a Movable Rashi, while Sani is in Putr, as Rahu is with Candr, the child (so born) is of questionable birth. 15. Undoubtedly the native is born of other's loins, if Candr is in the 8th from Lagn, while Guru is in the 8th from Candr. Malefic's Drishti, or Yuti is essential in this Yog. 16. If Putr's Lord is exalted, or be in Dhan, Putr, or Dharm Bhava, or be yuti with, or dishtied by Guru, obtainment of children will be there. 17. One will obtain children, that will indulge in mean deeds, if Putr is occupied by three, or four malefics, while Putr's Lord is in fall. A benefic (including Budh) in Putr is excluded in the said combination. 18. If Putr is occupied by Guru, while its Lord is with Sukr, one will obtain an offspring in his 32nd, or 33rd year. 19. Should Putr's Lord be in an angle along with Guru, the Karak, one will beget a child at the age of 30, or 36. 20. If Guru is in Dharm Bhava, while Sukr is in the 9th from Guru along with Lagn's Lord, one will beget a child at the age of 40. 21. The native will at the age of 32 lose his child, if Rahu is in Putr, Putr's Lord is in Yuti with a malefic and Guru is in debilitation. 22. There will be loss of children at 33 and 36, if a malefic is in the 5th from Guru, while another is in the 5th from Lagn. 23. Should Mandi be in Lagn, while Lagn's Lord is in fall, grief on account of loss of child at the age of 56 will come to pass.

24-32. Number of Children. There will be 10 sons, if Bandhu Bhava and Ari Bhava are occupied by malefics, while Putr's Lord is in deep exaltation, joining Lagn's Lord, as Guru is with another benefic. Nine will be the number of sons, that one will beget, if Guru is in deep exaltation, as Rahu is with Dhan's Lord and Dharm is occupied by its own Lord. There will be eight sons, if Guru is in Putr, or Dharm Bhava, while Putr's Lord is endowed with strength and Dhan's Lord is in Karm Bhava. Sani in Dharm Bhava, while Putr's Lord is in Putr itself, gives 7 sons, out of which twins will be born twice. If Putr's Lord is in Putr in Yuti with Dhan's Lord, there will be birth of 7 sons, out of which 3 will pass away. Only one son is denoted, if there be a malefic in Putr Bhava, while Guru is in the 5th from Sani, or vice versa. If Putr Bhava has a malefic in it, or, if Sani is in the 5th from Guru, the native will beget offspring only through his second, or third wife. Should Putr be occupied by a malefic, while Guru is yuti with Sani in Putr Bhava, as Lagn's Lord is in Dhan Bhava and Putr's Lord is yuti with Mangal, one will live long, but lose his children one after the other, as they are born.

Ch. 17. Effects of Ari Bhava

1. O Brahmin, following are the effects, produced by Ari Bhava, relating to diseases, ulcers etc. Listen to this attentively. 2. Ulcers/Bruises. Should Ari's Lord be in Ari itself, or in Lagn, or Randhr, there will be ulcers, or bruises on the body. The Rashi, becoming Ari Bhava, will lead to the knowledge of the concerned limb. 3-5. Relatives Affected. The Karak of a relative, or the Lord of such a Bhava, joining Ari's Lord, or being in Ari, or Randhr Bhava, indicates ulcers/bruises to such a relative, like father. Surya with such lordship and in such a Bhava denotes such affection of head, Candr of the face, Mangal of the neck, Budh of the navel, Guru of the nose, Sukr of the eyes, Sani of the feet and the Rahu and Ketu of the abdomen. 6. Facial Diseases. Should Lagn's Lord be in a Rashi of Mangal, or of Budh and has a Drishti on Budh, there will be diseases of the face. 7-8½. Leprosy. Mangal, or Budh, having ownership of the ascending Rashi and joining Candr, Rahu and Sani, will cause leprosy. If Candr is in Lagn, which is not however Cancer, and be with Rahu, there will occur white leprosy. Sani in place of Rahu will cause black leprosy, while Mangal similarly will afflict one with blood-leprosy. 9-12½. Diseases in General. When Lagn is occupied by the Lords of Ari and Randhr Bhava along with Surya, the native will be afflicted by fever and tumours. Mangal, replacing Surya, will cause swelling and hardening of the blood vessels and wounds and hits by weapons. Budh so featuring will bring in billious diseases, while Guru in similar case will destroy any disease. Similarly Sukr will cause diseases through females, Sani windy diseases, Rahu danger through low-caste-men and Ketu navel diseases. Candr in Yuti with the Lords of Ari and Randhr Bhava will inflict dangers through water and phlegmatic disorders. Similar estimates be made from the respective signifiers and Bhavas for relatives, like father. 13-19½ TIMING OF ILLNESS. The native will be afflicted by illness throughout life, if Sani is with Rahu, while Ari Lord and 6th Bhava are yuti with malefics. One will suffer from (severe) fever at the age of 6 and at the age of 12, if Mangal is in Ari, while Ari Lord is in Randhr. If the Candr is in Dhanu/Meen, while Guru is in Ari from Lagn, one will suffer from leprosy at the age of 19 and 22. If Rahu is in Ari, Lagna Lord is in Randhr and Mandi is in an angle, consumption will trouble the native at the age of 26. Spleeney disorders will be experienced at the age of 29 and 30, if the Lords of 6th and 12th are in exchange of their Rashis. Sani and Candr together in Ari will inflict blood-leprosy at the age of 45. If Sani is with an inimical planet, while Lagn Lord is in Lagn itself, windy disorders (like rheumatism) will trouble the native at the age of 59. 20-22. UNFORTUNATE YEARS. Should Candr be yuti with Ari Lord, while the 8th Lord is in Ari and the 12th Lord is in Lagn, the native will be troubled by animals at the age of eight. O Brahmin, if Rahu is in Ari, while Sani is in Randhr from the said Rahu, the child will have danger through fire at the age of 1 and 2, while in Sahaj year birds will bring some evils. 23-25. UNFORTUNATE YEARS (continued). Danger through water will have to be feared during Putr and Dharm years, if Surya is in Ari, or Randhr, while Candr is in Vyaya from the said Surya. Sani in Randhr, as Mangal is in Yuvati, all cause small-pox in Karm year and in 30th year of age. If 8th Lord joins Rahu in an angle/trine from Randhr Bhava and be in Randhr in Navamsa, the subject will be troubled by swelling of blood vessels, urinary disorders etc. during the 18th year and the 22nd year. 26. LOSS THROUGH ENEMIES. Loss of wealth will come to pass during the 31st year, if Labh and 6th Lords exchange their Rashis. 27. INIMICAL SONS. One's own sons will be his enemies, if Putr Lord is in Ari, while Ari Lord is with Guru. Simultaneously Vyaya Lord should be in Lagn. 28. FEAR FROM DOGS. There will be fear from dogs during the 10th and 19th year, if the Lagna Lord and the 6th Lord are in exchange.

Ch. 18. Effects of Yuvati Bhava

1. O excellent of the Brahmins, listen to me, detailing the effects of the 7th Bhava. If Yuvati Lord is in his own Rashi, or in exaltation, one will derive full happiness through his wife (and marriage). 2. SICK WIFE. Should Yuvati Lord be in Ari, 8th, or Vyaya, the wife will be sickly. This however does not apply to own Bhava, or exaltation placement, as above. 3. Excessive-Libidinousness/Death-of-Wife. If Sukr is in Yuvati, the native will be exceedingly libidinous. If Sukr yuti a malefic in any Bhava, it will cause loss of wife. 4-5. THE 7TH LORD. Should Yuvati Lord be endowed with strength and be yuti with, or be dishtied by a benefic, the native will be wealthy, honourable, happy and fortunate. Conversely, if Yuvati Lord is in fall, or is combust, or is in an enemy's Rashi, one will acquire sick wives and many wives. 6. PLURALITY OF WIVES. If Yuvati Lord is in a Rashi of Sani, or of Sukr and be dishtied by a benefic, there will be many wives. Should Yuvati Lord be particularly in exaltation, the same effects will come to pass. 7-8½. MISCELLANEOUS MATTERS. The native will befriend barren females, if Surya is in Yuvati. Candr therein will cause association with such female, as corresponding to the Rashi, becoming Yuvati. Mangal, placed in Yuvati, will denote association with marriageable girls (those with menses), or with barren females. Budh indicates harlots, mean females and females, belonging to traders' community. Wife of a Brahmin, or a pregnant female will be in the native's association, if Guru is in Yuvati. Base females and females, having attained their courses, are denoted by Sani, Rahu/Ketu in Yuvati. 8-9½. Mangal denotes a female with attractive breasts. Sani indicates sick and weak spouse. Guru will bring a spouse with hard and prominent breasts. Sukr will bring one with bulky and excellent breasts. 10-13½. Malefics in Vyaya and 7th, while decreasing Candr is in Putr denote, that the native will be controlled by

spouse, who will be inimical to the race (or family). If Yuvati Bhava is occupied, or owned by Sani/Mangal, the native will beget a harlot, as his spouse, or he will be attached to other illegally. Should Sukr be in a Navamsa of Mangal, or in a Rasi of Mangal, or receive a Drishti from, or be yuti with Mangal, the native will "kiss" the private parts of the female. If Sukr is so related to Sani, the native will "kiss" the private parts of the male. 14-15. WORTHY SPOUSE. The native will beget a spouse endowed with (the seven principal) virtues, who will expand his dynasty by sons and grandsons, if the 7th Lord is exalted, while Yuvati is occupied by strong Lagna Lord and a benefic. 16. EVILS TO SPOUSE. If Yuvati Bhava, or its Lord is yuti with a malefic the native's wife will incur evils, especially, if Yuvati Bhava, or its Lord is bereft of strength. 17. LOSS OF SPOUSE. If Yuvati Lord is devoid of strength and is relegated to Ari, 8th, or Vyaya, or, if Yuvati Lord is in fall, the native's wife will be destroyed (i.e. she will die early). 18. LACK OF CONJUGAL FELICITY. If Candr is in Yuvati, as Yuvati Lord is in Vyaya and the Karaka (indicator Sukr) is bereft of strength, the native will not be endowed with marital happiness. 19-21. PLURALIY OF WIVES. One will have two wives, if Yuvati Lord is in fall, or in a malefic Rashi along with a malefic, while Yuvati Bhava, or the 7th Navamsa belong to a eunuch planet. If Mangal and Sukr are in Yuvati, or, if Sani is Yuvati, while the Lord of Lagn is in Randhr, the native will have 3 wives. There will be many wives, if Sukr is in a Dual Rashi, while its Lord is in exaltation, as Yuvati Lord is endowed with strength. 22. TIME OF MARRIAGE (upto Sloka 34). If Yuvati Lord is in a benefic's Bhava (or in Dharm, as Subha Rashi so means), while Sukr is exalted, or is in own Rashi, the native will marry at the age of 5, or 9. 23. If Surya is in Yuvati, while his dispositor is yuti with Sukr, there will be marriage at 7th, or 11th year of age. 24. Sukr in Dhan, while Yuvati Lord is in Labh will give marriage at the age of 10, or 16. 25. Marriage will take place during the 11th year, if Sukr is in an angle from Lagn, while Lagn Lord is in Makar, or Kumbh. 26. The native will marry at 12, or 19, if Sukr is in an angle from the Lagna, while Sani is in Yuvati counted from Sukr. 27. Should Sukr be in Yuvati from Candr, while Sani is in Yuvati from Sukr, marriage will be in the 18th year. 28. Marriage will be in the 15th year, if Dhan Lord is in Labh, while Lagn Lord is in Karm. 29. An exchange between the Lords of Dhan and Labh will bring marriage 13 years after birth. 30. Ones 22nd/27th year will confer marriage, if Sukr is in Yuvati from the 8th Bhava (i.e. Dhan from Lagna), while his dispositor is yuti with Mangal. 31. Should Yuvati Lord be in Vyaya, while the natal Lord is in Yuvati in Navamsa, marriage will be in 23rd/26th year of age. 32. Either the 25th year, or the 33rd year will bring marriage, if Randhr Lord is in Yuvati, as Sukr is in Navamsa Lagna. 33. Should Sukr be in Dharm from Dharm (i.e. in Putr Bhava), while Rahu is in one of the said Bhavas (i.e. in Putr/Dharm), marriage will take place during 31st, or 33rd year. 34. The native will marry at 30, or 27, if Sukr is in Lagn, while the 7th Lord is in Yuvati itself. 35-39. TIMING OF WIFE'S DEATH. Loss of wife will occur in the 18th year, or 33rd year of age of the native, if Yuvati Lord is in fall, while Sukr is in Randhr. One will lose his spouse in his 19th year, if Yuvati Lord is in the 8th, while Vyaya Lord is in Yuvati. The native's wife will die within three days of marriage due to snake bite, if the native has Rahu in Dhan and Mangal in Yuvati. If Sukr is in Randhr, while his dispositor is in a Rashi of Sani, death of wife will take place during the native's 12th, or 21st year of age. Should the ascendant Lord be in his Rashi of debilitation, as Dhan Lord is in Randhr, loss of wife will occur in the 13th year of age. 40-41. THREE MARRIAGES. Should Candr be in Yuvati from Sukr, while Budh is in Yuvati from Candr and Randhr Lord is in Putr (from the Lagna), there will be marriage in Karm year followed by another in the 22nd year and yet another in the 33rd year. 42. DEATH OF WIFE. If Ari, 7th and 8th are in their order occupied by Mangal, Rahu and Sani, the native's wife will not live (long).

Ch. 19. Effects of Randhr Bhava

1. Long Life. O excellent of the Brahmins, listen to me speak on the effects of Randhr Bhava. If Randhr's Lord is in an angle, long life is indicated. 2. Short Life. Should Randhr's Lord join Lagn's Lord, or a malefic and be in Randhr itself, the native will be short lived. 3. Sani and Karm's Lord about Longevity. Similarly consider Sani and Karm's Lord in the matter of longevity. Karm's Lord is in Randhr along with a malefic Grah and/or Lagn's Lord. 4-7. Long Life. There will be long life, if Ari's Lord is in Vyaya, or, if Ari's Lord is in Ari, as Vyaya's Lord is in Vyaya, or, if Ari's Lord and Vyaya's Lord are in Lagn and Randhr. If the Lords of Putr, Randhr and Tanu Bhava are in own Navansas, own Rashis, or in friendly Rashis, the native will enjoy a long span of life. Should the Lords of Lagn, Randhr and Karm Bhava and Sani are all disposed severally in an angle, in a trine, or in Labh Bhava, the subject will live long. Like these, there are many other Yogas, dealing with the issue of longevity. The strength and weakness of the Grahas concerned be estimated in deciding longevity. 8-13. Short Life. One's span of life will be between 20 and 32 years, if Lagn's Lord is weak, while Randhr's Lord is an angle. The native will only be short-lived, if Randhr's Lord is in fall, while Randhr Bhava has a malefic in it and Tanu Bhava is bereft of strength. Death will be instant at birth, if Randhr Bhava, Randhr's Lord and Vyaya Bhava are all conjunct malefics. Malefics in angles and/or trines and benefics in Ari and/or Randhr Bhava, while Tanu Bhava has in it Randhr's Lord in fall: this Yoga will cause immediate end. If Putr and Randhr Bhava and Randhr's Lord are all conjunct malefics, the life span will be very brief. Within a month of birth, death will befall the child, if Randhr's Lord is in Randhr itself, while Candr is with malefics and be bereft of beneficial Drishti. 14-15. Long Life (again). One will be long-lived, if Lagn's Lord is in exaltation, while Candr and Guru are, respectively, in Labh and Randhr Bhava. If Lagn's Lord is exceedingly strong and receives a Drishti from a benefic, which is placed in an angle, the person concerned will be wealthy, virtuous and long-lived.

Ch. 20. Effects of Dharm Bhava

(1) Combinations for Fortunes. O Brahmin, now listen to the effects of Dharm Bhava. One will be fortunate (or affluent), if Dharm's Lord is in Dharm Bhava with strength. (2) Should Guru be in Dharm Bhava, while Dharm's Lord is in an angle and Lagn's Lord is endowed with strength, one will be extremely fortunate. 3. Fortunate (Affluent) Father. If Dharm's Lord is with strength, as Sukr is in Dharm, while Guru is in an angle from Tanu Bhava, the native's father is fortunate. 4. Indigent Father. If Dharm's Lord is debilitated, while the 2nd and/or the 4th from Dharm Bhava is occupied by Mangal, the native's father is poor. 5. Long-living Father. Should Dharm's Lord be in deep exaltation, while Sukr is in an angle from Tanu Bhava and Guru is in the 9th from Navans Lagn, the father of the native will enjoy a long span of life. 6. Royal Status for Father. If Dharm's Lord is an angle and receives a Drishti from Guru, the native's father will be a king endowed with conveyances, or be equal to a king. 7. Wealthy and Famous Father. Should Dharm's Lord be in Karm Bhava, while Karm's Lord receives a Drishti from a benefic the native's father will be very rich and famous. 8-9. Virtuous and Devoted to Father. Should Surya be in deep exaltation, as Dharm's Lord is in Labh Bhava, the native will be virtuous, dear to the king and devoted to father. If Surya is in a trine from Lagna, while Dharm's Lord is in Yuvati in yuti with, or receiving a Drishti from Guru, the native will be devoted to his father. 10. Fortunes etc. Acquisition of fortunes, conveyances and fame will follow the 32nd year of age, if Dharm's Lord is in Dhan, while Dhan's Lord is in Dharm. 11. Inimical to Father. There will be mutual enmity between the father and the native, if Lagn's Lord is in Dharm Bhava, but with the Lord of Ari. Further, the native's father will be of contemptible disposition. 12. Begged Food. If Karm's Lord and Sahaj's Lord are bereft of strength, while Dharm's Lord is in fall, or combust the native will go begging for his food. 13-25. Combinations for Father's Death. The father of the native would have passed away prior to the native's birth, if Surya is in Ari, Randhr, or Vyaya Bhava, as Randhr's Lord is in Dharm Bhava, Vyaya's Lord is in Tanu Bhava and Ari's Lord is in Putr Bhava. Should Surya be in Randhr Bhava, while Randhr's Lord is in Dharm, the native's father will pass away within a year of his birth. If the Lord of Vyaya Bhava is in Dharm Bhava, while Dharm's Lord is in its debilitation Navans, the native's father will face his end during the 3rd, or the 16th year of the native. Death of father will occur in the 2nd, or the 12th year, if Lagn's Lord is in Randhr Bhava, as Randhr's Lord is with Surya. Should Rahu be in the 8th from Dharm, as Surya is in the 9th from Dharm, death of father will take place in the 16th, or the 18th year of the native. If Sani is in the 9th from Candr, as Surya is with Rahu, the native's father will die in the 7th, or the 19th year of the native. The native in his 44th year will lose his father, if Dharm's Lord is in Vyaya, as Vyaya's Lord is in Dharm. If Lagn's Lord is in Randhr Bhava, as Candr is in Surya's Navans, the native in his 35th, or 41st year will lose his father. One will lose his father in the 50th year, if Surya, being the Lord of Dharm, is conjunct Mangal and Sani. If Surya is in the 7th from Dharm Bhava, as Rahu is in the 7th from Sahaj Bhava, the 6th, or 25th year of the native will be fatal for father. If Sani is in the 7th from Randhr Bhava, as Surya is in the 7th from Sani, the ages of 21, 26, or 30 will be fatal for the father. If Dharm's Lord is in its debilitation Rashi, while his dispositor is in Dharm Bhava, the native will lose his father at the age of 26, or 30. Thus the Jyotishis may know the effects. 26. Fortunes. One will enjoy abundant fortunes, if Sukr is in deep exaltation and be in the company of Dharm's Lord, as Sani is in Sahaj. 27-28. Fortunate Periods. Abundant fortunes be acquired after the 20th year, if Dharm has Guru in it, as its Lord is in an angle from Lagn. Should Budh be in his deep exaltation, as Dharm's Lord is in Dharm itself, abundant fortunes will be earned after the 36th year. 29. Should Lagn's Lord be in Dharm, as Dharm's Lord is in Lagn and Guru is in Yuvati,

there will be gains of wealth and conveyances. 30. Lack of Fortunes. If Rahu is in the 9th from Dharm Bhava, as his dispositor is in Randhr Bhava and Dharm's Lord is in fall, the native be devoid of fortunes. 31. Food by Begging. Should Sani be in Dharm Bhava along with Candr, as Lagn's Lord is in fall, the native will acquire food by begging. 32. O Brahmin, these are the effects related to Dharm Bhava. I have explained briefly. These may be estimated with the help of the state of the Lords of Lagn and Dharm Bhava and in other manners as well.

Ch. 21. Effects of Karm Bhava 1.

I now explain the effects of Karm Bhava. Listen to these, o Maitreya, in the words of Brahma, Garga and others. 2. Paternal Happiness. If Karm's Lord is strong and in exaltation, or in its own Rashi/Navans, the native will derive extreme paternal happiness, will enjoy fame and will perform good deeds. 3. If Karm's Lord is devoid of strength, the native will face obstructions in his work. If Rahu is in an angle, or in a trine, he will perform religious sacrifices, like Jyotishtoma. 4. If Karm's Lord is with a benefic, or be in an auspicious Bhava, one will always gain through royal patronage and in business. In a contrary situation, only opposite results will come to pass. 5. Should Karm and Labh Bhava be both occupied by malefics, the native will indulge only in bad deeds and will defile his own men. 6. If the Lord of Karm Bhava is relegated to Randhr Bhava along with Rahu, the native will hate others; be a great fool and will do bad deeds. 7. If Sani, Mangal and Karm's Lord are in Yuvati, as Yuvati's Lord is with a malefic, the native will be fond of carnal pleasures and of filling his belly. 8-10 Should Karm's Lord be in exaltation and be in the company of Guru, as Dharm's Lord is in Karm the native will be endowed with honour, wealth and valour. One will lead a happy life, if Labh's Lord is in Karm and Karm's Lord is in Lagn, or, if the Lord of Karm Bhava is yuti with the Lord of Labh Bhava in an angle. Should Karm's Lord in strength be in Meen along Guru, the native will doubtless obtain robes, ornaments and happiness. 11. Should Rahu, Surya, Sani and Mangal be in Labh Bhava, the native will incur cessation of his duties. 12. One will be learned and wealthy, if Guru is in Meen along with Sukr, while Lagn's Lord is strong and Candr is in exaltation. 13. Should Karm's Lord be in Labh, while Labh's Lord is in Tanu Bhava and Sukr is in Karm, the native will be endowed with precious stones. 14. If the Karm's Lord is exalted in an angle, or a trine and is yuti with Guru, or receives a Drishti from Guru, one will be endowed with deeds. 15. Should Karm's Lord be in Lagn along with Lagn's Lord, as Candr is in an angle, or in a trine, the native will be interested in good deeds. 16. If Sani is in Karm Bhava along with a debilitated Grah, while Karm Bhava in the Navans Kundali is occupied by a malefic, the native will be bereft of acts. 17. One will indulge in bad acts, if Karm's Lord is in Randhr Bhava, while Randhr's Lord is in Karm Bhava with a malefic. 18. Obstructions to the native's acts will crop up, if Karm's Lord is in fall, as both Karm Bhava and the 10th from Karm Bhava have malefic occupations. 19-21. Combinations for Fame. One will be endowed with fame, if Candr is in Karm Bhava, while Karm's Lord is in a trine from Karm Bhava and Lagn's Lord is in Lagn's angle. Similar effects will come to pass, if Labh's Lord is in Karm Bhava, while Karm's Lord is strong and gives a Drishti to Guru. Fame will come to the native, if Karm's Lord is in Dharm Bhava, as Lagn's Lord is in Karm Bhava and Candr is in Putr Bhava. 22. O excellent of the Brahmins, thus have been told about the effects of Karm Bhava in a brief manner. Other related effects be guessed by you based on the relationship of the Lords of Lagn and of Karm Bhava.

Ch. 22. Effects of Labh Bhava

1. O excellent of the Brahmins, I now explain effects relating to Labh Bhava, the auspiciousness of which Bhava will make one happy at all times. 2. Should Labh's Lord be in Labh itself, or be in an angle, or in a trine from Lagn, there will be many gains. Similarly, if Labh's Lord is exalted, though in combustion there will be many gains. 3. If Labh's Lord is in Dhan Bhava, while Dhan's Lord is in an angle along with Guru, the gains will be great. 4. If Labh's Lord is in Sahaj Bhava, while Labh Bhava is occupied by a benefic, the native will gain 2000 Nishkas in his 36th year. 5. If Labh's Lord is yuti with a benefic in an angle, or in a trine, the native will acquire 500 Nishkas in his 40th year. 6. The native will own 6000 Nishkas, if Labh Bhava is occupied by Guru, while Dhan Bhava and Dharm Bhava are, respectively, taken over by Candr and Sukr by position. 7. Should Guru, Budh and Candr be in the 11th from Labh, the native will be endowed with wealth, grains, fortunes, diamonds, ornaments etc. 8. One will gain 1000 Nishkas in his 33rd year, if Labh's Lord is in Lagn and Lagn's Lord is in Labh Bhava. 9. If Labh's Lord is in Dhan Bhava, as Dhan's Lord is in Labh Bhava, one will amass abundant fortunes after marriage. 10. If Labh's Lord is in Sahaj Bhava, as Sahaj's Lord is in Labh Bhava, one will gain wealth through co-borns and will be endowed with excellent ornaments. 11. There will be no gains in spite of numerous efforts, if Labh's Lord is in fall, in combustion, or be in Ari, Randhr, or Vyaya Bhava with a malefic.

Ch. 23. Effects of Vyaya Bhava

1-4. O Brahmin, now I tell you about the effects of Vyaya Bhava. There will be expenses on good accounts, if Vyaya's Lord is with a benefic, or in his own Bhava, or exalted, or, if a benefic occupies Vyaya. One will own beautiful houses and beds and be endowed with superior scented articles and pleasures, if Candr happens to be Vyaya's Lord and be exalted, or be in its own Rashi and/or Navans, or in Labh/Dharm/Putr Bhava in Rashi/Navans. The said native will live with rich clothes and ornaments, be learned and Lordly. 5-6. And, if Vyaya's Lord is in Ari, or Randhr Bhava, or be in enemy's Navans, in debilitation Navans, or in Randhr Bhava in Navans, one will be devoid of happiness from wife, be troubled by expenses and deprived of general happiness. If he be in an angle, or trine, the native will beget a spouse. 7. Just as these effects are derived from Tanu Bhava in regard to the native, similar deductions be made about co-borns etc. from Sahaj and other Bhavas. 8. Grahas placed in the visible half of the zodiac will give explicit results, while the ones in the invisible half will confer secret results. 9. If Rahu is in Vyaya along with Mangal, Sani and Surya, the native will go to hell. Similar effect will occur, if Vyaya's Lord is with Surya. 10. If there is a benefic in Vyaya, while its Lord is exalted, or is yuti with, or receives a Drishti from a benefic, one will attain final emancipation. 11. One will wander from country to country, if Vyaya's Lord and Vyaya Bhava are with malefics and Vyaya's Lord gives a Drishti to, or receives a Drishti from malefics. 12. One will move in his own country, if Vyaya's Lord and Vyaya Bhava are with benefics and Vyaya's Lord gives a Drishti to, or receives a Drishti from benefics. 13. Earnings will be through sinful measures, if Vyaya is occupied by Sani, or Mangal etc. and is not receiving a Drishti from a benefic. 14. If Lagn's Lord is in Vyaya, while Vyaya's Lord is in Lagn with Sukr, expenses will be on religious grounds.

Ch. 24. Effects of the Bhava Lords

1. Effects of Lagn's Lord in Various Bhavas (up to Sloka 12). Should Lagn's Lord be in Lagn itself, the native will be endowed with physical happiness and prowess. He will be intelligent, fickle-minded, will have two wives and will unite with other females. 2. If the Lagn's Lord is in Dhan, he will be gainful, scholarly, happy, endowed with good qualities, be religious, honourable and will have many wives. 3. If Lagn's Lord is in Sahaj Bhava, the native will equal a lion in valour, be endowed with all kinds of wealth, be honourable, will have two wives, be intelligent and happy. 4. If Lagn's Lord is in Bandhu Bhava, the native will be endowed with paternal and maternal happiness, will have many brothers, be lustful, virtuous and charming. 5. If Lagn's Lord is in Putr Bhava, the native will have mediocre progenic happiness, will lose his first child, be honourable, given to anger and be dear to king. 6. If Lagn's Lord is in Ari Bhava and related to a malefic the native will be devoid of physical happiness and will be troubled by enemies, if there is no benefic Drishti. 7. If Lagn's Lord is a malefic and is placed in Yuvati Bhava, the natives wife will not live (long). If the Grah in question is a benefic, one will wander aimlessly, face penury and be dejected. He will alternatively become a king (if the said Grah is strong). 8. If Lagn's Lord is in Randhr Bhava, the native will be an accomplished scholar, be sickly, thievish, be given to much anger, be a gambler and will join others' wives. 9. If Lagn's Lord is in Dharm Bhava, the native will be fortunate, dear to people, be a devotee of Sri Vishnu, be skilful, eloquent in speech and be endowed with wife, sons and wealth. 10. If Lagn's Lord is in Karm Bhava, the native will be endowed with paternal happiness, royal honour, fame among men and will doubtlessly have self-earned wealth. 11. If Lagn's Lord is in Labh Bhava, the native will always be endowed with gains, good qualities, fame and many wives. (12) If Lagn's Lord is in Vyaya Bhava and is devoid of benefic Drishti and/or Yuti, the native will be bereft of physical happiness, will spend unfruitfully and be

given to much anger. 13. Effects of Dhan's Lord in Various Bhavas (up to Sloka 24). If Dhan's Lord is in Tanu Bhava, the native will be endowed with sons and wealth, be inimical to his family, lustful, hard-hearted and will do others' jobs. 14. If Dhan's Lord is in Dhan Bhava, the native will be wealthy, proud, will have two, or more wives and be bereft of progeny. 15. If Dhan's Lord is in Sahaj Bhava, the native will be valorous, wise, virtuous, lustful and miserly; all these, when related to a benefic. If related to a malefic, the native will be a heterodox. 16. If Dhan's Lord is in Bandhu Bhava, the native will acquire all kinds of wealth. If Dhan's Lord is exalted and is yuti with Guru, one will be equal to a king. 17. If Dhan's Lord is in Putr Bhava, the native will be wealthy. Not only the native, but also his sons will be intent on earning wealth. 18. If Dhan's Lord is in Ari Bhava along with a benefic, the native will gain wealth through his enemies; if Dhan's Lord is yuti with a malefic, there will be loss through enemies apart from mutilation of shanks. 19. If Dhan's Lord is in Yuvati Bhava, the native will be addicted to others' wives and he will be a doctor. If a malefic is related to the said placement by yuti with Dhan's Lord, or by Drishti, the native's wife will be of questionable character. 20. If Dhan's Lord is in Randhr Bhava, the native will be endowed with abundant land and wealth. But he will have limited marital felicity and be bereft of happiness from his elder brother. 21. If Dhan's Lord is in Dharm Bhava, the native will be wealthy, diligent, skilful, sick during childhood and will later on be happy and will visit shrines, observing religious code etc. 22. If Dhan's Lord is in Karm Bhava, the native will be libidinous, honourable and learned; he will have many wives and much wealth, but he will be bereft of filial happiness. 23. If Dhan's Lord is in Labh Bhava, the native will have all kinds of wealth, be ever diligent, honourable and famous. 24. If Dhan's Lord is in Vyaya Bhava, the native will be adventurous, be devoid of wealth and be interested in other's wealth, while his eldest child will not keep him happy. 25. Effects of Sahaj's Lord in Various Bhavas (up to Sloka 36). If Sahaj's Lord is in Tanu Bhava, the native will have self-made wealth, be disposed to worship, be valorous and be intelligent, although devoid of learning. 26. If Sahaj's Lord is in Dhan Bhava, the native will be corpulent, devoid of valour, will not make much efforts, be not happy and will have an eye on others' wives and others' wealth. 27. If Sahaj's Lord is in Sahaj Bhava, the native will be endowed with happiness through co-born and will have wealth and sons, be cheerful and extremely happy. 28. If Sahaj's Lord is in Bandhu Bhava, the native will be happy, wealthy and intelligent, but will acquire a wicked spouse. 29. If Sahaj's Lord is in Putr Bhava, the native will have sons and be virtuous. If in the process Sahaj's Lord be yuti with, or receives a Drishti from a malefic, the native will have a formidable wife. 30. If Sahaj's Lord is in Ari Bhava, the native will be inimical to his co-born, be affluent, will not be well disposed to his maternal uncle and be dear to his maternal aunt. 31. If Sahaj's Lord is in Yuvati Bhava, the native will be interested in serving the king. He will not be happy during boyhood, but the end of his life he will be happy. 32. If Sahaj's Lord is in Randhr Bhava, the native will be a thief, will derive his livelihood serving others and will die at the gate of the royal palace. 33. If Sahaj's Lord is in Dharm Bhava, the native will lack paternal bliss, will make fortunes through wife and will enjoy proogenic and other pleasures. 34. If Sahaj's Lord is in Karm Bhava, the native will have all lands of happiness and self-made wealth and be interested in nurturing wicked females. 35. If Sahaj's Lord is in Labh Bhava, then native will always gain in trading, be intelligent, although not literate, be adventurous and will serve others. 36. If Sahaj's Lord is in Vyaya, the native will spend on evil deeds, will have a wicked father and will be fortunate through a female. 37. Effects of Bandhu's Lord in Various Bhavas (up to Sloka 48). If Bandhu's Lord is in Tanu Bhava, the native will be endowed with learning, virtues, ornaments, lands, conveyances and maternal happiness. 38. If Bandhu's Lord is in Dhan Bhava, the native will enjoy pleasures, all kinds of wealth, family life and honour and be adventurous. He will be cunning in disposition. 39. If Bandhu's Lord is in Sahaj Bhava, the native will be valorous, will have servants, be liberal, virtuous and charitable and will possess self-earned wealth. He will be free from diseases. 40. If Bandhu's Lord is in Bandhu, the native will be a minister and will possess all kinds of wealth. He will be skilful, virtuous, honourable, learned, happy and be well disposed to his spouse. 41. If Bandhu's Lord is in Putr Bhava, the native will be happy and be liked by all. He will be devoted to Sri Vishnu, be virtuous, honourable and will have self-earned wealth. 42. If Bandhu's Lord is in Ari Bhava, the native will be devoid of maternal happiness, be given to anger, be a thief and a conjurer, be independent in action and be indisposed. 43. If Bandhu's Lord is in Yuvati Bhava, the native will be endowed with a high degree of education, will sacrifice his patrimony and be akin to the dumb in an assembly. 44. If Bandhu's Lord is in Randhr Bhava, the native will be devoid of domestic and other comforts, will not enjoy much parental happiness and be equal to a neuter. 45. If Bandhu's Lord is in Dharm Bhava, the native will be dear to one and all, be devoted to God, be virtuous, honourable and endowed with every land of happiness. 46. If Bandhu's Lord is in Karm Bhava, the native will enjoy royal honours, be an alchemist, be extremely pleased, will enjoy pleasures and will conquer his five senses. 47. If Bandhu's Lord is in Labh Bhava, the native will have fear of secret disease, he will be liberal, virtuous, charitable and helpful to others. 48. If Bandhu's Lord is in Vyaya Bhava the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent. 49. Effects of Putr's Lord in Various Bhavas (up to Sloka 60). If Putr's Lord is in Lagn, the native will be scholarly, be endowed with progenic happiness, be a miser, be crooked and will steal others' wealth. 50. If Putr's Lord is in Dhan Bhava, the native will have many sons and wealth, be a pater familias, be honourable, be attached to his spouse and be famous in the world. 51. If Putr's Lord is in Sahaj, the native will be attached to his co-born, be a tale bearer and a miser and be always interested in his own work. 52. If Putr's Lord is in Bandhu Bhava, the native will be happy, endowed with maternal happiness, wealth and intelligence and be a king, or a minister, or a preceptor. 53. If Putr's Lord is in Putr Bhava, the native will have progeny, if related to a benefic; there will be no issues, if malefic is related to Putr's Lord, placed in Putr Bhava. Putr's Lord in Putr Bhava will, however, make one virtuous and dear to friends. 54. If Putr's Lord is in Ari Bhava, the native will obtain such sons, who will be equal to his enemies, or will lose them, or will acquire an adopted, or purchased son. 55. If Putr's Lord is in Yuvati Bhava, the native will be honourable, very religious, endowed with progenic happiness and be helpful to others. 56. If Putr's Lord is in Randhr Bhava, the native will not have much progenic happiness, be troubled by cough and pulmonary disorders, be given to anger and be devoid of happiness. 57. If Putr's Lord is in Dharm Bhava, the native will be a prince, or equal to him, will author treatises, be famous and will shine in his race. 58. If Putr's Lord is in Karm Bhava, the native will enjoy a Raj Yog and various pleasures and be very famous. 59. If Putr's Lord is in Labh Bhava, the native will be learned, dear to people, be an author of treatises, be very skilful and be endowed with many sons and wealth. 60. If Putr's Lord is in Vyaya Bhava, the native will be bereft of happiness from his own sons, will have an adopted, or purchased son. 61. Effects of Ari's Lord in Various Bhavas (up to Sloka 72). If Ari's Lord is in Tanu Bhava, the native will be sickly, famous, inimical to his own men, rich, honourable, adventurous and virtuous. 62. If Ari's Lord is in Dhan Bhava, the native will be adventurous, famous among his people, will live in alien countries, be happy, be a skilful speaker and be always interested in his own work. 63. If Ari's Lord is in Sahaj Bhava, the native will be given to anger, be bereft of courage, inimical to all of his co-born and will have disobedient servants. 64. If Ari's Lord is in Bandhu Bhava, the native will be devoid of maternal happiness, be intelligent, be a tale bearer, be jealous, evil-minded and very rich. 65. If Ari's Lord is in Putr Bhava, the native will have fluctuating finances. He will incur enmity with his sons and friends. He will be happy, selfish and kind. 66. If Ari's Lord is in Ari Bhava, the native will have enmity with the group of his kinsmen, but be friendly to others and will enjoy mediocre happiness in matters, like wealth. 67. If Ari's Lord is in Yuvati Bhava, the native will be deprived of happiness through wedlock. He will be famous, virtuous, honourable, adventurous and wealthy. 68. If Ari's Lord is in Randhr Bhava, the native will be sickly, inimical, will desire others' wealth, be interested in others' wives and be impure. 69. If Ari's Lord is in Dharm Bhava, the native will trade in wood and stones ('Pashan' also means poison) and will have fluctuating professional fortunes. 70. If Ari's Lord is in Karm Bhava, the native will be well known among his men, will not be respectfully disposed to his father and will be happy in foreign countries. He will be a gifted speaker. 71. If Ari's Lord is in Labh Bhava, the native will gain wealth through his enemies, be virtuous, adventurous and will be somewhat bereft of progenic happiness. 72. If Ari's Lord is in Vyaya Bhava, the native will always spend on vices, be hostile to learned people and will torture living beings. 73. Effects of Yuvati's Lord in Various Bhavas (up to Sloka 84). If Yuvati's Lord is in Tanu Bhava, the native will go to others' wives, be wicked, skilful, devoid of courage and afflicted by windy diseases. 74. If Yuvati's Lord is in Dhan Bhava, the native will have many wives, will gain wealth through his wife and be procrastinating in nature. 75. If Yuvati's Lord is in Sahaj Bhava, the native will face loss of children and sometimes with great difficulty there will exist a living son. There is also the possibility of birth of a daughter. 76. If Yuvati's Lord is in Bandhu Bhava, the wife of the native will not be under his control. He will be fond of truth, intelligent and religious. He will suffer from dental diseases. 77. If Yuvati's Lord is in Putr Bhava, the native will be honourable, endowed with all (i.e. seven principal) virtues, always delighted and endowed with all kinds of wealth. 78. If Yuvati's Lord is in Ari Bhava, the native will beget a sickly wife and he will be inimical to her. He will be given to anger and will be devoid of happiness. 79. If Yuvati's Lord is in Yuvati Bhava, the native will be endowed with happiness through wife, be courageous, skilful and intelligent, but only afflicted by windy diseases. 80. If Yuvati's Lord is in Randhr Bhava, the native will be deprived of marital happiness. His wife will be troubled by diseases, be devoid of good disposition and will not obey the native. 81. If Yuvati's Lord is in Dharm Bhava, the native will have union with many women, be well disposed to his own wife and will have many undertakings. 82. If Yuvati's Lord is in Karm Bhava, the native will beget a disobedient wife, will be religious and endowed with wealth, sons etc. 83. If Yuvati's Lord is in Labh Bhava, the native will gain wealth through his wife, be endowed with less happiness from sons etc.

and will have daughters. 84. If Yuvati's Lord is in Vyaya Bhava, the native will incur penury, be a miser and his livelihood will be related to clothes. His wife will be a spendthrift. 85. Effects of Randhr's Lord in Various Bhavas (up to Sloka 96). If Randhr's Lord is in Tanu Bhava, the native will be devoid of physical felicity and will suffer from wounds. He will be hostile to gods and Brahmins. 86. If Randhr's Lord is in Dhan Bhava, the native will be devoid of bodily vigour, will enjoy a little wealth and will not regain lost wealth. 87. If Randhr's Lord is in Sahaj Bhava, the native will be devoid of fraternal happiness, be indolent and devoid of servants and strength. 88. If Randhr's Lord is in Bandhu Bhava, the child will be deprived of its mother. He will be devoid of a house, lands and happiness and will doubtlessly betray his friends. 89. If Randhr's Lord is in Putr Bhava, the native will be dull witted, will have limited number of children, be long-lived and wealthy. 90. If Randhr's Lord is in Ari Bhava, the native will win over his enemies, be afflicted by diseases and during childhood will incur danger through snakes and water. 91. If Randhr's Lord is in Yuvati Bhava, the native will have two wives. If Randhr's Lord is yuti with a malefic in Yuvati Bhava, there will surely be downfall in his business. 92. If Randhr's Lord is in Randhr Bhava, the native will be long-lived. If the said Grah is weak, being in Randhr Bhava, the longevity will be medium, while the native will be a thief, be blameworthy and will blame others as well. 93. If Randhr's Lord is in Dharm Bhava, the native will betray his religion, be a heterodox, will beget a wicked wife and will steal others' wealth. 94. If Randhr's Lord is in Karm Bhava, the native will be devoid of paternal bliss, be a talebearer and be bereft of livelihood. If there is a Drishti in the process from a benefic, then these evils will not mature. 95. If Randhr's Lord along with a malefic is in Labh Bhava, the native will be devoid of wealth and will be miserable in boyhood, but happy later on. Should Randhr's Lord be yuti with a benefic and be in Labh Bhava, the native will be long-lived. 96. If Randhr's Lord is in Vyaya Bhava, the native will spend on evil deeds and will incur a short life. More so, if there be additionally a malefic in the said Bhava. 97. Effects of Dharm's Lord in Various Bhavas (up to Sloka 103). If Dharm's Lord is in Lagn, the native will be fortunate, will be honoured by the king, be virtuous, charming, learned and honoured by the public. 98. If Dharm's Lord is in Dhan Bhava, the native will be a scholar, be dear to all, wealthy, sensuous and endowed with happiness from wife, sons etc. 99. If Dharm's Lord is in Sahaj Bhava, the native will be endowed with fraternal bliss, be wealthy, virtuous and charming. 100. If Dharm's Lord is in Bandhu Bhava, the native will enjoy houses, conveyances and happiness, will have all kinds of wealth and be devoted to his mother. 101. If Dharm's Lord is in Putr Bhava, the native will be endowed with sons and prosperity, devoted to elders, bold, charitable and learned. 102. If Dharm's Lord is in Ari Bhava, the native will enjoy meagre prosperity, be devoid of happiness from maternal relatives and be always troubled by enemies. 103. O Brahmin, If Dharm's Lord is in Yuvati Bhava, the native beget happiness after marriage, be virtuous and famous. 104. If Dharm's Lord is in Randhr Bhava, the native will not be prosperous and will not enjoy happiness from his elder brother. 105. If Dharm's Lord is in Dharm Bhava, the native will be endowed with abundant fortunes, virtues and beauty and will enjoy much happiness from co-born. 106. If Dharm's Lord is in Karm Bhava, the native will be a king, or equal to him, or be a minister, or an Army chief, be virtuous and dear to all. 107. If Dharm's Lord is in Labh Bhava, the native will enjoy financial gains day by day, be devoted to elders, virtuous and meritorious in acts. 108. If Dharm's Lord is in Vyaya Bhava, the native will incur loss of fortunes, will always spend on auspicious acts and will become poor on account of entertaining guests. 109. Effects of Karm's Lord in Various Bhavas (up to Sloka 120). If Karm's Lord is in Tanu Bhava, the native will be scholarly, famous, be a poet, will incur diseases in boyhood and be happy later on. His wealth will increase day by day. 110. If Karm's Lord is in Dhan Bhava, the native will be wealthy, virtuous, honoured by the king, charitable and will enjoy happiness from father and others. 111. If Karm's Lord is in Sahaj Bhava, the native will enjoy happiness from brothers and servants, be valorous, virtuous, eloquent and truthful. 112. If Karm's Lord is in Bandhu Bhava, the native will be happy, be always interested in his mother's welfare, will Lord over conveyances, lands and houses, be virtuous and wealthy. 113. If Karm's Lord is in Putr Bhava, the native will be endowed with all kinds of learning, he will be always delighted and he will be wealthy and endowed with sons. 114. If Karm's Lord is in Ari Bhava, the native will be bereft of paternal bliss. Although he may be skilful, he will be bereft of wealth and be troubled by enemies. 115. If Karm's Lord is in Yuvati Bhava, the native will be endowed with happiness through wife, be intelligent, virtuous, eloquent, truthful and religious. 116. If Karm's Lord is in Randhr Bhava, the native will be devoid of acts, long-lived and intent on blaming others. 117. If Karm's Lord is in Dharm Bhava, one born of royal scion will become a king, whereas an ordinary native will be equal to a king. This placement will confer wealth and progenic happiness etc. 118. If Karm's Lord is in Karm Bhava, the native will be skilful in all jobs, be valorous, truthful and devoted to elders. 119. If Karm's Lord is in Labh Bhava, the native will be endowed with wealth, happiness and sons. He will be virtuous, truthful and always delighted. 120. If Karm's Lord is in Vyaya Bhava, the native will spend through royal abodes, will have fear from enemies and will be worried in spite of being skilful. 121. Effects of Labh's Lord in Various Bhavas (up to Sloka 132). If Labh's Lord is in Tanu Bhava, the native will be genuine in disposition, be rich, happy, even-sighted, be a poet, be eloquent in speech and be always endowed with gains. 122. If Labh's Lord is in Dhan Bhava, the native will be endowed with all kinds of wealth and all kinds of accomplishments, charitable, religious and always happy. 123. If Labh's Lord is in Sahaj Bhava, the native will be skilful in all jobs, wealthy, endowed with fraternal bliss and may sometimes incur gout pains. 124. If Labh's Lord is in Bandhu Bhava, the native will gain from maternal relatives, will undertake visits to shrines and will possess happiness of house and lands. 125. If Labh's Lord is in Putr Bhava, the native will be happy, educated and virtuous. He will be religious and happy. 126. If Labh's Lord is in Ari Bhava, the native will be afflicted by diseases, be cruel, living in foreign places and troubled by enemies. 127. If Labh's Lord is in Yuvati Bhava, the native will always gain through his wife's relatives, be liberal, virtuous, sensuous and will remain at the command of his spouse. 128. If Labh's Lord is in Randhr Bhava, the native will incur reversals in his undertakings and will live long, while his wife will predecease him. 129. If Labh's Lord is in Dharm Bhava, the native will be fortunate, skilful, truthful, honoured by the king and be affluent. 130. If Labh's Lord is in Karm Bhava, the native will be honoured by the king, be virtuous, attached to his religion, intelligent, truthful and will subdue his senses. 131. If Labh's Lord is in Labh Bhava, the native will gain in all his undertakings, while his learning and happiness will be on the increase day by day. 132. If Labh's Lord is in Vyaya Bhava, the native will always depend on good deeds, be sensuous, will have many wives and will befriend barbarians. 133. Effects of Vyaya's Lord in Various Bhavas (up to Sloka 144). If Vyaya's Lord is in Tanu Bhava, the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning. 134. If Vyaya's Lord is in Dhan Bhava, the native will always spend on inauspicious deeds, be religious, will speak sweetly and will be endowed with virtues and happiness. 135. If Vyaya's Lord is in Sahaj Bhava, the native will be devoid of fraternal bliss, will hate others and will promote self-nourishment. 136. If Vyaya's Lord is in Bandhu Bhava, the native will be devoid of maternal happiness and will day by day accrue losses with respect to lands, conveyances and houses. 137. If Vyaya's Lord is in Putr Bhava, the native will be bereft of sons and learning. He will spend, as well as visit shrines in order to beget a son. 138. If Vyaya's Lord is in Ari Bhava, the native will incur enmity with his own men, be given to anger, be sinful, miserable and will go to others' wives. (139) If Vyaya's Lord is in Yuvati Bhava, the native will incur expenditure on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength. 140. If Vyaya's Lord is in Randhr Bhava, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities. 141. If Vyaya's Lord is in Dharm Bhava, the native will dishonour his elders, be inimical even to his friends and be always intent on achieving his own ends. 142. If Vyaya's Lord is in Karm Bhava, the native will incur expenditure through royal persons and will enjoy only moderate paternal bliss. 143. If Vyaya's Lord is in Labh Bhava, the native will incur losses, be brought up by others and will sometimes gain through others. 144. If Vyaya's Lord is in Vyaya Bhava, the native will only face heavy expenditure, will not have physical felicity, be irritable and spiteful. 145-148. Miscellaneous. O Brahmin, those are the effects of Bhava Lords, which are to be deduced, considering their strengths and weaknesses. In the case of a Grah, owning two Bhavas, the results are to be deducted based on its two lordships. If contrary results are thus indicated, the results will be nullified, while results of varied nature will come to pass. The Grah will yield full, half, or a quarter of the effects according to its strength being full, medium and negligible, respectively. Thus I have told you about the effects, due to Bhava Lords in various Bhavas.

Ch. 25. Effects of Non-Luminous Grahas

1. Thus I have explained the effects of the seven Grahas, viz. Surya, Candr, Mangal, Budh, Guru, Sukr, Sani, Rahu and Ketu. Now I tell you about the effects of non-luminous Grahas.
2. Effects of Dhum in Various Bhavas (up to Sloka 13). If Dhum is in Lagn, the native will be valiant, endowed with beautiful eyes, stupefied in disposition, unkind, wicked and highly short-tempered.
3. If Dhum is in Dhan Bhava, the native will be sickly, wealthy, devoid of a limb, will incur humiliation at royal level, be dull witted and be a eunuch.
4. Dhum is in Sahaj Bhava, the native will be intelligent, very bold, delighted, eloquent and be endowed with men and wealth.
5. If Dhum is in Bandhu Bhava, the native will be grieved on account of being given up by his female, but will be learned in all Shastras.
6. If Dhum is in Putr Bhava, the native will have limited progeny, be devoid of wealth, be great, will eat anything and be bereft of friends and Mantras.
7. If Dhum is in Ari Bhava, the native will be

native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases. 8. If Dhum is in Yuvati Bhava, the native will be penniless, be ever sensuous, skilful in going to others' females and be always devoid of brilliance. 9. If Dhum is in Randhr Bhava, the native will be bereft of courage, but be enthusiastic, be truthful, disagreeable, hardhearted and selfish. 10. If Dhum is in Dharm Bhava, the native will be endowed sons and fortunes, be rich, honourable, kind, religious and well disposed to his relatives. 11. If Dhum is in Karm Bhava, the native will be endowed with sons and fortunes, be delighted, intelligent, happy and truthful. 12. If Dhum is in Labh Bhava, the native will be endowed with wealth, grains and gold, be beautiful, will have knowledge of arts, be modest and be skilful in singing. 13. If Dhum is in Vyaya Bhava, the native will be morally fallen, will indulge in sinful acts, be interested in others' wives, addicted to vices, unkind and crafty. 14. Effects of Vyatipat in Various Bhavas (up to Sloka 25). If Vyatipat (also known in short, as Pat) is in Tanu Bhava, the native will be troubled by miseries, be cruel, will indulge in destructive acts, be foolish and will be disposed to his relatives. 15. If Vyatipat is in Dhan Bhava, the native will be morally crooked, be bilious, will enjoy pleasures, be unkind, but grateful, be wicked and sinful. 16. If Vyatipat is in Sahaj Bhava, the native will be firm in disposition, be a warrior, be liberal, very rich, dear to the king and be head of an Army. 17. If Vyatipat is in Bandhu Bhava, the native will be endowed with relatives etc., but not sons and fortunes. 18. If Vyatipat is in Putr Bhava, the native will be poor, be charming in appearance, will have imbalances of phlegm, bile and wind, be hard-hearted and shameless. 19. If Vyatipat is in Ari Bhava, the native will destroy his enemies, be physically mighty, skilful in use of all kinds of weapons and in arts and be peaceful in disposition. 20. If Vyatipat is in Yuvati Bhava, the native will be bereft of wealth, wife and sons, will subdue to females, be miserable, sensuous, shameless and friendly to others. 21. If Vyatipat is in Randhr Bhava, the native will have deformity of eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood. 22. If Vyatipat is in Dharm Bhava, the native will have many kinds of business and many friends; he will be very learned, well disposed to his wife and he will be eloquent. 23. If Vyatipat is in Karm Bhava, the native will be religious, peaceful, skilful in religious acts, very learned and farsighted. 24. If Vyatipat is in Labh Bhava, the native will be extremely opulent, be honourable, truthful, firm in policy, endowed with many horses and be interested in singing. 25. If Vyatipat is in Vyaya Bhava, the native will be given to anger, associated with many activities, disabled, irreligious and hate his own relatives. 26. Effects of Paridhi (or Parivesh) in Various Bhavas (up to Sloka 37). If Paridhi is in Tanu Bhava, the native will be learned, truthful, peaceful, rich, endowed with sons, pure, charitable and dear to elders. 27. If Paridhi is in Dhan Bhava, the native will be wealthy, charming, will enjoy pleasures, be happy, very religious and be a Lord. 28. If Paridhi is in Sahaj Bhava, the native will be fond of his wife, be very charming, pious, well disposed to his men, be a servant and be respectful of his elders. 29. If Paridhi is in Bandhu Bhava, the native will be wonder-struck, helpful to enemies as well, kind, endowed with everything and be skilful in singing. 30. If Paridhi is in Putr Bhava, the native will be affluent, virtuous, splendourous, affectionate, religious and dear to his wife. 31. If Paridhi is in Ari Bhava, the native will be famous and wealthy, be endowed with sons and pleasures, be helpful to all and will conquer his enemies. 32. If Paridhi is in Yuvati Bhava, the native will have limited number of children, be devoid of happiness, be of mediocre intelligence, very hard-headed and will have a sickly wife. 33. If Paridhi is in Randhr Bhava, the native will be spiritually disposed, peaceful, strong-bodied, firm in decision, religious and gentle. 34. If Paridhi is in Dharm Bhava, the native will be endowed with sons, be happy, brilliant, very affluent, be devoid of excessive passion, be honourable and be happy with even a iota. 35. If Paridhi is in Karm Bhava, the native will be versed in arts, will enjoy pleasures, be strong-bodied and be learned in all Shastras. 36. If Paridhi is in Labh Bhava, the native will enjoy pleasures through women, be virtuous, intelligent, dear to his people and will suffer disorders of digestive fire. 37. If Paridhi is in Vyaya Bhava, the native will always be a spendthrift, be miserable, firm and will dishonour elders. 38. Effects of Chap (Indr Dhanus, or Kodanda, up to Sloka 49). If Chap is in Tanu Bhava, the native will be endowed with wealth, grains and gold, be grateful, agreeable and devoid of all actions. 39. If Chap is in Dhan Bhava, the native will speak affably, be very rich, modest, learned, charming and religious. 40. If Chap is in Sahaj Bhava, the native will be a miser, be versed in many arts, will indulge in thieving, be devoid of some limb and be unfriendly. 41. If Chap is in Bandhu Bhava, the native will be happy, endowed with quadrupeds, wealth, grains etc., be honoured by the king and be devoid of sickness. 42. If Chap is in Putr Bhava, the native will be splendourous, far-sighted, pious, affable and will acquire prosperity in all his undertakings. 43. If Chap is in Ari Bhava, the native will destroy his enemies, be happy, affectionate, pure and will achieve plentifullness in all his undertakings. 44. If Chap is in Yuvati Bhava, the native will be wealthy, endowed with all virtues, learned in Shastras, religious and agreeable. 45. If Chap is in Randhr Bhava, the native will be interested in others' [213] jobs, be cruel, interested in others' wives and have a defective limb. 46. If Chap is in Dharm Bhava, the native will perform penance, will take to religious observations, be highly learned and be famous among men. 47. If Chap is in Karm Bhava, the native will be endowed with many sons, abundant wealth, cows, buffaloes etc. and will be famous among men. 48. If Chap is in Labh Bhava, the native will gain many treasures, will be free from diseases, very fiery in disposition, affectionate to his wife and will have knowledge of Mantras and weapons. 49. If Chap is in Vyaya Bhava, the native will be wicked, very honourable, evil in disposition, shameless, will go to other's females and be ever poor. 50. Effects of Dhwaj (Sikhi, or UpaKetu) in Various Bhavas (up to Sloka 61). If Dhwaj is in Tanu Bhava, the native will be skilful in all branches of learning, be happy, efficient in speech, agreeable and be very affectionate. 51. If Dhwaj is in Dhan Bhava, the native will be a good and affable speaker, be splendourous, will write poetry, be scholarly, honourable, modest and endowed with conveyances. 52. If Dhwaj is in Sahaj Bhava, the native will be miserly, cruel acts, thin-bodied, poor and will incur severe diseases. 53. If Dhwaj is in Bandhu Bhava, the native will be charming, very virtuous, gentle, interested in Vedic Knowledge and be always happy. 54. If Dhwaj is in Putr Bhava, the native will be happy, will enjoy pleasures, be versed in arts, skilled in expedients, intelligent, eloquent and will respect elders. 55. If Dhwaj is in Ari Bhava, the native will be ominous for material relatives, will win over his enemies, be endowed with many relatives, valiant, splendourous and skilful. 56. If Dhwaj is in Yuvati Bhava, the native will be interested in gambling, be sensuous, will enjoy pleasures and will befriend prostitutes. 57. If Dhwaj is in Randhr Bhava, the native will be interested in base acts, be sinful, shameless, will blame others, will lack in marital happiness and will take other's side. 58. If Dhwaj is in Dharm Bhava, the native will wear badges, be delighted, helpfully disposed to all and he will be skilled in religious deeds. 59. O Brahmin, if Dhwaj is in Karm Bhava, the native will be endowed with happiness and fortunes, be fond of females, be charitable and will befriend Brahmins. 60. If Dhwaj is in Labh Bhava, the native will ever acquire gains, be very religious, honourable, affluent, fortunate, valiant and skilled in sacrificial rites. 61. If Dhwaj is in Vyaya Bhava, the native will be interested in sinful acts, be valiant, untrustworthy, unkind, interested in others' females and be short-tempered. 62. Effects of Gulik in Various Bhavas (up to Sloka 73). If Gulik is in Tanu Bhava, the native will be afflicted by diseases, be lustful, sinful, crafty, wicked and very miserable. 63. If Gulik is in Dhan Bhava, the native will be unsightly in appearance, miserable, mean, given to vices, shameless and penniless. 64. If Gulik is in Sahaj Bhava, the native will be charming in appearance, will head a village, be fond of virtuous men and be honoured by the king. 65. If Gulik is in Bandhu Bhava, the native will be sickly, devoid of happiness, sinful and afflicted due to windy and bilious excesses. 66. If Gulik is in Putr Bhava, the native will not be praise-worthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox. 67. If Gulik is in Ari Bhava, the native will be devoid of enemies, be strong-bodied, splendourous, liked by his wife, enthusiastic, very friendly and helpful in disposition. 68. If Gulik is in Yuvati Bhava, the native will subdue to his spouse, be sinful, will go to others' females, be emaciated, devoid of friendship and will live on his wife's wealth. 69. If Gulik is in Randhr Bhava, the native will be troubled by hunger, be miserable, cruel, very much short-tempered, very unkind, poor and bereft of good qualities. 70. If Gulik is in Dharm Bhava, the native will undergo many ordeals, be emaciated, will perform evil acts, be very unkind, sluggish and be a talebearer. 71. If Gulik is in Karm Bhava, the native will be endowed with sons, be happy, will enjoy many things, be fond of worshipping gods and fire and will practice meditation and religion. 72. If Gulik is in Labh Bhava, the native will enjoy women of class, be a leader of men, be helpful to his relatives, be short stature and be an emperor. 73. If Gulik is in Vyaya Bhava, the native will indulge in base deeds, be sinful, defective-limbed, unfortunate, indolent and will join mean people. 74. Effects of Pranapad's Position with reference to Lagn and in Various Bhavas (up to Sloka 85). If Pranapad is in Tanu Bhava, the native will be weak, sickly, dumb, lunatic, dull witted, defective-limbed, miserable and emaciated. 75. If Pranapad is in Dhan Bhava, the native will be endowed with abundant grains, abundant wealth, abundant attendants, abundant children and be fortunate. 76. If Pranapad is in Sahaj Bhava, the native will be injurious (or mischievous), proud, hard-hearted, very dirty and be devoid of respect for elders. 77. If Pranapad is in Bandhu Bhava, the native will be happy, friendly, attached to females and elders, soft and truthful. 78. If Pranapad is in Putr Bhava, the native will be happy, will do good acts, be kind and very affectionate. 79. If Pranapad is in Ari Bhava, the native will be subdued by his relatives and enemies, be sharp, will have defective digestive fire, be wicked, sickly, affluent and short-lived. 80. If Pranapad is in Yuvati Bhava, the native will be green-eyed, ever libidinous, fierce in appearance, be not worth respect and be ill-disposed. 81. If Pranapad is in Randhr Bhava, the native will be afflicted by diseases, be troubled and will incur misery on account of the king, relatives, servants and sons. 82. If Pranapad is in Dharm Bhava, the native will be endowed with sons, be very rich, fortunate, charming, will serve others and be not wicked, but be skilful. 83. If Pranapad is in Karm Bhava, the native will be heroic, intelligent, skilful, be an expert in carrying out royal orders

and will worship gods. 84 If Pranapad is in Labh Bhava, the native will be famous, virtuous, learned, wealthy, fair-complexioned and attached to mother. 85. If Pranapad is in Vyaya Bhava, the native will be mean, wicked, defective-limbed, will hate Brahmins and relatives and suffer from eye diseases, or be one-eyed. 86-87. O Brahmin, these are the effects for Dhum etc. Before declaring these results, the effects of Surya and other Grahas should be wisely conceived by their positions, relations and Drishtis apart from their strength, or weakness.

Ch. 26. Evaluation of Drishtis of Grahas

1. O Glorious, it is said, that Drishtis (of Grahas) and their strengths are to be known in deciding the effects. How many kinds are these? Please clarify doubts. 2-5. Drishtis of the Grahas. O Brahmin, I have earlier stated Drishtis, based on Rashis. The other kind is between Grahas, which I detail below. 3rd and 10th, 5th and 9th, 4th and 8th and lastly 7th. On these places the Drishtis increase gradually in slabs of quarters, i.e $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and full. The effects will also be proportionate. All Grahas give a Drishti to the 7th fully. Sani, Guru and Mangal have special Drishtis, respectively, on the 3rd and the 10th, the 5th and the 9th and the 4th and the 8th. The ancient preceptors have explained these, which ordinary. By subtle mathematical calculations these Drishtis will have to be clearly understood, as under. 6-8. Evaluation of the Drishtis of the Grahas. Deduct the longitude of the Grah (or Bhava), that receives a Drishti, from that of the Grah, which gives the Drishti. If the sum exceeds six Rashis, deduct the sum again from 10 Rashis. Convert the latter sum into degrees and divide by two. The resultant product is Drishti Kona (or aspectual angle). If the difference is in excess of 5 Rashis, ignore the Rashis and multiply the degrees etc. by 2, which is the value of the Drishti. If the difference is in excess of 4 Rashis, deduct it from 5 Rashis, and the resultant degees etc. become the Drishti value. If the difference is in excess of 3 Rashis, deduct it from 4 Rashis and (increase 30 by) halve the product to get the Drishti value. If the difference is above 2 Rashis, ignore the Rashis and add 15 to the degrees etc. to get the Drishti value. If it is in excess of one Rashi, ignore the Rashis and divide the degrees by 2 to get the Drishti value. 9-10. Special consideration for Sani's Drishtis. O Brahmin, if Sani is the Grah, that gives a Drishti, find out the difference between him and the Grah, that receives the Drishti; if the sum is above 1 Rashi, multiply the degrees etc. by 2 to get the Drishti value. If the sum is above nine Rashis, the degrees to elapse be doubled to get the Drishti value. If the sum is above 2 Rashis, the degrees etc. be halved and deducted from 60. If the sum exceeds 8 Rashis, add to the degrees etc. a figure of 30 to get the Drishti value. In other cases, the sums be processed, as explained earlier. 11. Special consideration for Mangal's Drishtis. Deduct the longitude of Mangal from that of the Grah, that receives the Drishti. If the sum is 3 Rashis & c, or 7 Rashis & c, the degrees etc. be reduced from 60. If it is above 2 Rashis, the degrees etc. be increased by half of it and superadd 15. If the sum is 6 Rashis, one Rup is the value. 12. Special consideration for Guru's Drishtis. Deduct the longitude of Guru from that of the Grah, that receives the Drishti from Guru. If the resultant sum is 3 Rashis & c, or 7 Rashis & c, halve the degrees etc. and increase it by 15. If the sum is 4 Rashis & c, or 8 Rashis & c, the degrees etc. be subtracted from 60. This will be the Drishti value. The sum, being in conformity with others than these, be treated, as stated earlier.

Ch. 27. Evaluation Of Strengths

Shad Bal consists of the following: Sthan Bal (positional), Dig Bal (directional), Kaal Bal (Temporal), inclusive of Ayan Bal (equinoctial), Chesht Bal (motional), Naisargika Bal (natural), Drik Bal (aspectual). These strengths are computed for the seven Grahas from Surya to Sani. The nodes are not considered. Sthan Bal comprises of the following considerations: Uchch Bal (exaltation), Sapt Vargaj Bal (strength accruing out of positions in Rashi, Hora, Dreshkan, Saptans, Navans, Dvadashans and Trimshans), OjhayugmaRashians Bal (acquired by placement in odd, or even Rashi and in odd, or even Navans), Kendradi Bal (due to placement in Kon, or Panaphara, or Apoklima Bhava), Dreshkan Bal (due to placement in first, second, or third decanate of a Rashi). Kaal Bal comprises of the following subdivisions: Nathonnata Bal (diurnal and nocturnal), Paksh Bal (fortnight), Tribhag Bal (due to day/night being made in 3 parts), Varsh, Maas, Dina and Hora Bal (Varsh - astrological year, Maas - month, Dina - weekday and Hora - planetary hour), Ayan Bal (equinoctial), Yudhdh Bal (due to partaking in war between Grahas). 1-1½. Sthan Bal (up to Sloka 6). Firstly Uchch Bal. Now about the strengths by classes positional, temporal etc. Deduct from the longitude of the Grah its (deep) debilitation point. If the sum is less than 6 Rashis, consider it, as it is; if it exceeds 6 Rashis, deduct the same from 12 Rashis. The sum so got be converted into degrees etc. and divided by 3, which is the Grah's Uchch Bal in Virupas. 2-4. Sapt Vargaj Bal. If a Grah is in its Mooltrikon Rashi, it gets 45 Virupas, in Svasth Rashi 30 Virupas, in Pramudit Rashi 20 Virupas, in Shant Rashi 15 Virupas, in Din Rashi 10 Virupas, in Duhkhit Rashi 4 Virupas and in Khal Rashi 2 Virupas. Similarly these values occur for the other 6 divisional occupations, viz. Hora, Dreshkan, Saptans, Navans, Dvadashans and Trimshans. When all these are added together the Grah's Sapt Vargaj Bal emerges. 4½. OjhayugmaRashians Bal. Each of Sukr and Candr in even Rashis and others in odd Rashis acquire a quarter of Rupa. These are applicable to such Navansas also. 5. Kendradi Bal. A Grah in a Kon gets full strength, while one in Panaphara Bhava gets half and the one in Apoklima Bhava gets a quarter, as Kendradi Bal. 6. Dreshkan Bal. Male, female and hermaphrodite Grahas, respectively, get a quarter Rupa according to placements in the first, second and third decanates. 7-7½. Dig Bal. Deduct Bandhu Bhava (Nadir) from the longitudes of Surya and Mangal, Yuvati Bhava from that of Guru and Budh, Karm Bhava from that of Sukr and Candr and lastly Lagn from that of Sani. If the sum is above 180 degrees, deduct the sum from 360. The sum arrived in either way be divided by 3, which will be Dig Bal of the Grah. 8-9. Kaal Bal (up to Sloka 17). Firstly Nathonnata Bal. Find out the difference between midnight and the apparent birth time, which is called Unnata. Deduct Unnata from 30 Ghatis to obtain Nata. Double the Nata in Ghatis, which will indicate identical Nata Bal for Candr, Mangal and Sani. Deduct the Nata from 60 to know the Unnata Bal of Surya, Guru and Sukr. Budh, irrespective of day and night, gets full Nathonnata Bal. 10-11. Paksh Bal. Deduct from Candr's longitude that of Surya. If the sum exceeds 6 Rashis, deduct the same from 12. The product so obtained be converted into degrees etc. and divided by 3, which will indicate the Paksh Bal of each of the benefic Grahas. The Paksh Bal of benefic should be deducted from 60, which will go to each malefic, as Paksh Bal. 12. Tribhag Bal. One Rupa is obtained by Budh in the first 1/3 part of day time, by Surya in the second 1/3 part of the day and by Sani in the last 1/3 part of the day. Similarly Candr, Sukr and Mangal get full Bal in the first, second and last 1/3 parts of the night. Guru gets this Bal at all times. 13. Varsh-Maas-Dina-Hora Bal. 15, 30, 45 and 60 Virupas are in order given to Varsh Lord, Maas Lord, Dina Lord and Hora Lord. Naisargika Bal has already been explained. The Varsh Lord is the Lord of the day, on which the astrological year of birth starts. To calculate this we first need the number of days, past from the beginning of Creation, the Ahargan. According to late Rev. Ebenezer Burgess, who translated Surya Siddhanta in English, as on January 1, 1860, the number of days, past from the beginning of Creation are 714,404,108,573. Divide the number of days, past from the day of Creation till the day of birth, by 60. Reject remainder and multiply the quotient by 3. Increase the post-multiplied product by 1 and divide by 7. The remainder will indicate the week day, on which the astrological year, giving birth to the native, opened. Remainder 1 indicates Sunday, 2 Monday and so on. Maas Lord. Divide the same Ahargan by 30 and the quotient indicates months, passed from Creation to birth. The completed months be multiplied by 2 and increased by 1. The latter sum should be divided by 7 and the remainder indicates, on which day the birth month began. Continuing with the same case, we divide 65295 by 30. Quotient is 2176. This sum multiplied by 2 and increased by 1 denotes 4353. Dividing 4353 by 7, we get a remainder of 6, denoting Friday. That is, the month of birth began on Friday and the Maas Bal goes to Sukr, the Lord of Friday. Dina Lord. Though the week day of birth can be known from ephemeris, or perpetual calendars, we better adopt the method prescribed, which will confirm, if the Ahargan followed is correct. The number of days, as arrived above, indicating Ahargan, be divided by 7 and the remainder will indicate the week day of birth. Hora Bal. Hora means planetary hour. Each day from sunrise to sunrise is divided into 24 equal parts of one hour. These Horas are ruled by the 7 Grahas from Surya to Sani. The first Hora of the day is ruled by the Lord of the week day. The 2nd one is ruled by the Lord of the 6th week day, counted from the first ruler. The 3rd Hora is ruled by the Lord of the 6th week day, counted from the 2nd Hora Lord. Similarly it proceeds in the same manner, till the first Hora of the next day is taken over by the Lord of that day himself. Whichever Grah rules the birth Hora, gets the Hora Bal. Horas are to be calculated for mean local time and not standard time of births. 14. Naisargika Bal. Divide one Rupa by 7 and multiply the resultant product by 1 to 7 separately, which will indicate the Naisargika Bal, due to Sani, Mangal, Budh, Guru, Sukr, Candr and Surya, respectively. 15-17. Ayan Bal. 45, 33 and 12 are the Khandas for calculating Ayan Bal. Add Ayanans to the Grah and find out the Bhuja (distance from the nearest equinox). Add the figure, corresponding to the Rashi (of the Bhuja) to the Bhuja. The degrees etc. of the Bhuja should be multiplied by the figure, corresponding to the highest of the left out Khandas and divided by 30. Add the resultant product to the sum, obtained

earlier. Convert this to Rashi, degrees, minutes and seconds. If Candr and Sani are in Tula, or ahead, add to this 3 Rashis and, if in Mesh to Kanya, reduce from this 3 Rashis. Similarly it is reverse for Surya, Mangal, Sukr and Guru. For Budh 3 Rashis are always additive. The resultant sum in Rashi, degrees and minutes be divided by 3 to get the Ayan Bal in Rupas. Notes. Ayan Bal can be found out on the following simple formula: Ayan Bal = $60 * (23^\circ 27' + \text{Kanti}) / (46^\circ 54')$ = $(23^\circ 27' \pm \text{Kanti}) * 1.2793$. The following points have to be remembered in respect of Krantis. When Candr, or Sani have southern Kranti, or, when Surya, Mangal, Guru, or Sukr have northern Kranti, take plus. In a contrary situation in respect of these 6 Grahas, take minus. As far as Budh is concerned, it is always plus. Krantis (or declinations) can be ascertained from a standard modern ephemeris. Surya's Ayan Bal is again multiplied by 2 whereas for others the product arrived in Virupas is considered, as it is. 18. Motional Strength for Surya and Candr. Surya's Chesht Bal will correspond to his Ayan Bal. Candr's Paksh Bal will itself be her Chesht Bal. 19. Drik Bal. Reduce one fourth of the Drishti Pinda, if a Grah receives malefic Drishtis and add a fourth, if it receives a Drishti from a benefic. Super add the entire Drishti of Budh and Guru to get the net strength of a Grah. 20. War Between Grahas. Should there be a war between the starry Grahas, the difference between the Shad Balas of the two should be added to the victor's Shad Bal and deducted from the Shad Bal of the vanquished. 21-23. Motions of Grahas (Mangal to Sani). Eight kinds of motions are attributed to Grahas. These are Vakr (retrogression), Anuvakr (entering the previous Rashi in retrograde motion), Vikal (devoid of motion), Mand (somewhat slower motion than usual), Mandatar (slower than the previous), Sama (somewhat increasing in motion), Char (faster than Sama) and Atichar (entering next Rashi in accelerated motion). The strengths, allotted due to such 8 motions are 60, 30, 15, 30, 15, 7.5, 45 and 30. 24-25. Motional Strength for Mangal etc. Add together the mean and true longitudes of a Grah and divide the one by two. Reduce this sum from the Seeghrach (or apogee) of the Grah. The resultant product will indicate the Chesht Kendra (or Seeghr Kendra) of the Grah from 12 Rashis. The Rashi, degrees and minutes so arrived should be converted into degrees, minutes etc. and divided by 3, which will denote the motional strength of the Grah. Thus there are six sources of strength, called Sthan Bal, Dig Bal, Kaal Bal, Drik Bal, Chesht Bal and Naisargika Bal. 26-29. Bhava Balas. Thus I explained about the strengths of the Grahas. Deduct Yuvati Bhava from the Bhava, if the Bhava happens to be in Kanya, Mithun, Tula, Kumbh, or the first half of Dhanu. If Mesh, Vrishabh, Simh, or first half of Makar, or the second half of Dhanu happen to be the Bhava, deduct Bandhu Bhava from it. Should the Bhava be in Kark, or in Vrischik, deduct from it Lagn. Deduct Karm Bhava from the Bhava, happening to fall in Makar second half, or Meen. Convert the product so obtained into degrees etc. and divide by 3 to get Bhava Bal. If the balance in the process of deducting Nadir, Meridian, Lagn, or Yuvati exceeds 6 Rashis, deduct it again from 12 Rashis, before converting into degrees and dividing by 3. The product after division should be increased by one fourth, if the Bhava in question receives a benefic Drishti. If the Bhava receives a malefic Drishti, one fourth should be reduced. If Guru, or Budh give a Drishti to a Bhava, add that Grah's Drik Bal also. And then superadd the strength, acquired by the Lord of that Bhava. This will be the net Bhava Bal. 30-31. Special Rules. The Bhavas, occupied by Guru and Budh will each get an addition of 1 Rupa, while each of the Bhavas, occupied by Sani, Mangal and Surya, suffer 1 Rupa reduction. 15 Virupas will have to be added to the Bhavas, falling in Seershodaya Rashis, if birth happens to be in day time, to the Bhavas, falling in Dual Rashis, if birth happens to be in twilight and to the Bhavas, falling in Prishodaya Rashis, if birth be in night time. 32-33. Shad Bal Requirements. 390, 360, 300, 420, 390, 330 and 300 Virupas are the Shad Bal Pindas, needed for Surya etc. to be considered strong. If the strength exceeds the above-mentioned values, the Grah is deemed to be very strong. If a Grah has the required Shad Bal, it will prove favourable to the native by virtue of its strength. However, Sani's extreme strength will give long life as well as miseries. 34-36. Guru, Budh and Surya are strong, if each of their Sthan Bal, Dig Bal, Kaal Bal, Chesht Bal and Ayan Bal are, respectively, 165, 35, 50, 112 and 30 Virupas. The same required for Candr and Sukr are 133, 50, 30, 100 and 40. For Mangal and Sani these are 96, 30, 40, 67 and 20. 37-38. Bhava Effects. O Brahmin, thus the various sources of strengths be gathered together and effects declared. Whatever Yogas, or effects have been stated with respect to a Bhava, will come to pass through the strongest Grah. 39-40. Eligibility of Issue Fruitful Predictions. O Maitreya, the words of one, who has achieved skill in mathematics, one, who has put in industrious efforts in the branch of grammar, one, who has knowledge of justice, one, who is intelligent, one, who has knowledge of geography, space and time, one, who has conquered his senses, one, who is skilfully logical (in estimation) and one, who is favourable to Jyotish, will doubtless be truthful.

Ch. 28. Isht and Kasht Balas

1. Now I narrate the benefic and malefic tendencies of the Grahas, based on which the Dasha effects can be decided. 2. Exaltation Rays. Deduct the Grah's debilitation point from its actual position. If the sum exceeds 6 Rashis, deduct from 12 Rashis. The said sum should then be increased by 1 Rashi. The degrees etc. be multiplied by 2, which, when considered along with Rashis, will indicate the Uchch Rasmis of the Grah. 3-4. Chesht Rasmis. Chesht Rasmis are to be calculated from Chesht Kendr similar to Uchch Rasmis computations. The Chesht Kendras of Grahas from Mangal to Sani have already been explained. Add 3 Rashis to Sayan Surya (i.e. with Ayanans), which will be the Chesht Kendr for Surya. The sidereal longitude of Surya should be deducted from Candr to get Candr's Chesht Kendr. If the Chesht Kendr (for any Grah) is in excess of 6 Rashis, deduct it from 12 Rashis. Add 1 Rashi and multiply the degrees etc. by 2, which will indicate the Chesht Rasmis of the Grah. 5. Benefic and Malefic Rays. Add the Uchch Rasmis and Chesht Rasmis together and divide by two. The result will be auspicious rays (Subh Rasmis). Deduct from 8 the Subh Rasmis to obtain inauspicious rays (Asubh Rasmis). 6. Isht and Kasht Tendencies. Reduce 1 from each of Chesht Rasmis and Uchch Rasmis. Then multiply the products by 10 and add together. Half of the sum will represent the Isht Phala (benefic tendency) of the Grah. Reduce Isht Phala from 60 to obtain the Grah's Kasht Phala (malefic tendency). 7-9. Isht and Kasht and Sapt Varg Phal. 60, 45, 30, 22, 15, 8, 4, 2 and 0 are the Subhankas (Subha Griha Pankthis, benefic points), due to a Grah's placement, respectively, in exaltation, Mooltrikon, own, great friend's, friend's, neutral, enemy's, great enemy's and debilitation Rashi. If Subhanka is deducted from 60, Asubhanka (Asubh Pankthi, inauspicious points) will emerge. O Brahmin, in other Vargas these are halved. 10. A Grah is considered auspicious in the first five of the said places. In the sixth place it is neutral, i.e. neither good nor bad. And in the other three places it is inauspicious. 11-12. Nature of Effects, due to Dig Bal etc. The directional strength of a Grah is itself representative of the effects, due to the direction; and Kaal Bal itself is indicative of effects, due to the day. Whatever quantum of Dig Bal etc. are obtained by a Grah, will be the extent of auspicious effects, acquirable on account of that strength. Deducting those figures from 60, the extent of inauspiciousness is known. If auspiciousness is more in the case of a Grah's strength, the Dasha and Bhavas, related to that Grah will be auspicious. These are converse, if inauspiciousness is predominant. 13-14. Sapt Varg Phal and Isht and Kasht (Continued). The various strengths (i.e. the other 6 Vargas) be multiplied by the respective Grah's Shad Bal Pinda, which will indicate the auspiciousness of the Varg concerned. Auspicious, or inauspicious aspect will be by multiplying the Subh, or Asubh Pankthi. Similarly auspicious, or inauspicious effects will be known by multiplying the auspicious, or inauspicious strength by the respective Pankthi. 15-20. Effects of a Bhava. The strength of a Bhava and its Lord have already been explained. The actual effects will be a combination of Bhava strength and its Lord's strength. If there is a benefic in the Bhava add the same to the auspicious effects and deduct from inauspicious effects, which will denote the inauspicious effects. If a malefic is in the Bhava, reverse the process, i.e. add inauspicious effects and deduct auspicious effects. Similarly Drishtis and Balas. If a Grah is exalted, or with such a dignity, add auspicious effects and reduce inauspicious effects. For debilitation etc. it is converse. In Ashtak Varg add Bindus (auspicious points) and deduct Karanas (inauspicious points). If a Bhava extends to two Rashis, the rectification will be done, as per both the Lords. In that case, whichever Rashi has more Bindus, that Rashi will yield more favourable results, concerning that Bhava. If both the Rashis have more auspicious Bindus, take the average. Thus the auspicious and inauspicious effects of a Bhava be understood.

Ch. 29. Bhava Padas

1-3. Method of Bhava Calculation. O Brahmin, I shall now tell you about the Padas (Arudhas) for Bhavas and Grahas as well, as laid down by the earlier Maharis. The Pad of Lagn will correspond to the Rashi, arrived at by counting so many Rashis from Lagn's Lord, as he is away from Tanu Bhava. Similarly Padas for other Bhavas be known through their Lords. The word "Pad" exclusively denotes the Pad for Lagn. Names of the 12 Arudhas are Lagn Pad - Arudh of Tanu Bhava, Dhan of Dhan, Vikram (Bhratru) of Sahaj, Matru (Sukh) of Bandhu, Mantra (Putr) of Putr, Rog (Satru) of Ari, Dar (Kalatr) of Yuvati, Maran of Randhr, Pitru of Dharm Bhava, Karm of Karm, Labh of Labh, Vyaya of Vyaya. 4-5. Special Exceptions. The same Bhava, or the 7th from it does not become its Pad. When the Pad falls in the same Bhava, the 10th therefrom be treated, as its Pad. Similarly, when the 7th becomes the Pad of a Bhava, the 4th from the original Bhava in

question be treated, as its Pad. If the ruler of a Bhava be in the 4th from the Bhava, then the very Bhava occupied be noted, as the Pad. 6-7. Padas for Grahas. Note the position of a Grah and see how many Rashis away is its own Rashi with reference to its position. Count so many Rashis from the said own Rashi and the resultant Rashi will become the Arudh of the Grah. If a Grah owns two Rashis, or, if a Rashi is owned by two Grahas; consider the stronger and declare effects accordingly. 8-11. Pad and Finance (up to Sloka 15). O Brahmin, I now tell you of some effects of Grahas, based on Pad. If the 11th from Lagn Pad is occupied, or receives a Drishti from a Grah the native will be happy and rich; wealth will come through various means, if a benefic is related, as above. A malefic will confer wealth through questionable means. If there be both a benefic and a malefic, it will be through both means. If the Grah in question be in exaltation, or in own Rashi etc., there will be plenty of gains and plenty of happiness. 12. O excellent of the Brahmins, if the 12th from Lagn Pad does not receive a Drishti, as the 11th from Lagn Pad receives a Drishti from a Grah, then the gains will be uninterrupted. 13-15. O Brahmin, the quantum of gains will correspond to the number of Grahas in, or giving a Drishti to the 11th from Lagn Pad. If there is Argala for the said 11th, there will be more gains, while a benefic Argala will bring still more gains. If the said benefic, causing Argala is in his exaltation Rashi, the gains will be still higher. If the said 11th receives a Drishti from a benefic from Lagn, the 9th etc., gains will increase in the ascending order. In all these cases, the 12th from Pad should simultaneously be free from malefic association. A benefic, placed in Lagn, giving a Drishti to the 11th from Arudh Lagn will be still beneficial. If the Drishti is from the 9th from Lagn, it will confer much more gains. 16-17. Pad and Financial Losses (up to Sloka 21). If the 12th from Lagn Pad receives a Drishti from, or is yuti with both benefics and malefics, there will be abundant earnings, but plenty of expenses. The benefic will cause through fair means, malefic through unfair means and mixed Grahas through both fair and unfair means. 18. If the 12th from Lagn Pad is conjunct Surya, Sukr and Rahu, there will be loss of wealth through the king. Candr, giving a Drishti to (the said trio in the said Bhava), will specifically cause more such losses. 19. If Budh is in the 12th from Lagn Pad and is yuti with, or receives a Drishti from a benefic, similarly there will be expenses through paternal relatives. A malefic so related to the said Budh will cause loss of wealth through disputes. 20. O Brahmin, if Guru is in the 12th from Lagn Pad, receiving a Drishti from others, the expenses will be through taxes and on the person himself. 21. O Brahmin, if Sani is in the 12th from Lagn Pad along with Mangal and receives a Drishti from others, the expenses will be through one's co-born. 22. Gainful Sources. Whatever sources of expenses are indicated above with reference to the 12th from Lagn Pad, gains through similar sources will occur, if Labh Bhava so features with reference to Lagn Pad. 23. The 7th Bhava from Pad (up to Sloka 27). If Rahu, or Ketu is placed in the 7th from Lagn Pad, the native will be troubled by disorders of the stomach, or by fire. 24. Should there be Ketu in the 7th from Lagn Pad, receiving a Drishti from, or being yuti with another malefic, the native will be adventurous, will have (prematurely) grey hair and a big male organ. 25. Should one, two, or all three of Guru, Sukr and Candr be in the 7th from Lagn Pad, the native will be very wealthy. 26. Whether a benefic, or a malefic, if be exalted in the 7th from Lagn Pad, the native will be affluent and be famous. 27. O Brahmin, these Yogas, as narrated by me with reference to the 7th from Lagn Pad, should also be considered from the 2nd of Lagn Pad. 28. Anyone of Budh, Guru and Sukr being exalted in the 2nd from Lagn Pad and being with strength will make the subject rich. 29. The Yogas so far stated by me with reference to Lagn Pad be similarly evaluated from Karakans as well. 30-37. General. If Budh is in the 2nd from Arudh Lagn, the native will Lord over the whole country. Sukr in the 2nd from Lagn Pad will make one a poet, or a speaker. If the Dar Pad falls in an angle, or in a trine, counted from Lagn Pad, or, if Lagn Pad and Dar Pad both have strong Grahas, the native will be rich and be famous in his country. If the Dar Pad falls in the 6th/8th/12th from Lagn Pad, then the native will be poor. If Lagn Pad and the 7th therefrom, or an angle, a trine, an Upachaya therefrom is occupied by a strong Grah, there will be happiness between the husband and wife. If Lagn Pad and Dar Pad are mutually in Kendras, or Konas, there will be amity between the couple. If these be in mutually 6th/8th/12th, doubtlessly mutual enmity will crop up. O Brahmin, similarly mutual relationship, or gain, or loss through son etc. be known, based on Lagn Pad and the relative Bhava Pad. If Lagn Pad and Dar Pad are mutually angular, or 3rd and 11th, or in Konas, the native will be a king, ruling the earth. Similar deductions be made with reference to mutual positions of Lagn Pad and Dhan Pad.

Ch. 30. Upa Pad

1-6. O Brahmin, now I tell you about Upa Pad, the auspiciousness of which will confer on the native happiness from progeny, wife etc. The Pad of Lagn, as discussed earlier, is of prime importance. Upa Pad is calculated for the Bhava, following the natal Lagn. This Upa Pad is also called Gaun Pad. O excellent of the Brahmins, if Upa Pad is yuti with, or receives a Drishti from a benefic Grah, one will obtain full happiness from progeny and spouse. Should the Upa Pad be in a malefic's Rashi, or receives a Drishti from, or is yuti with a malefic, one will become an ascetic and go without a wife. If (in the said circumstances) there be a benefic Drishti (on Upa Pad, or the related malefic), or a yuti, deprival of spouse will not come to pass. In this case Surya, being exalted, or in a friendly Rashi, is not a malefic. He is a malefic, if in debilitation, or in an enemy's Rashi. Notes. Regarding Upa Pad calculations, there are more than two views on the same Sloka of Maharishi Parashar, or an identical Sutra from Jaimini. In this text, the word 'Anuchar' is used, which denotes 'the Bhava, following the Lagn at birth'. Normally this is Vyaya Bhava. However, when we study other commentaries on Jaimini (Chaukhambh Hindi edition), we are taught, that it is Vyaya Bhava in the case of an odd Rashi ascending and it is Dhan Bhava in the case of an even Rashi ascending. Accordingly the Pad for the 12th, or the 2nd from Lagn is called Upa Pad. In calculating Upa Pad the rules mentioned in verses 4 and 5 of the previous chapter be kept in mind. 7-12. Effect from the 2nd from Upa Pad. If the 2nd from Upa Pad is a benefic Rashi, or receives a Drishti from, or is yuti with a benefic, the same good results (as for wife and sons) will come to pass. If there is a Grah in the 2nd from Upa Pad in its debilitation Rashi, or debilitation Ans, or is yuti with a debilitated, or malefic Grah, there will be destruction of wife. If the said occupant be in its exaltation Rashi, or Navans, or receives a Drishti from another Grah, there will be many charming and virtuous wives. Oh Brahmin, if Mithun happens to be the 2nd from Upa Pad, then also there will be many wives. O excellent of the Brahmins, if the Upa Pad, or the 2nd therefrom be occupied by its own Lord, or, if the said Lord is in his other own Bhava, the death of wife will be at advanced age. 13-15. Wife from the 2nd of Upa Pad (up to Sloka 22). If a Grah being constant indicator of wife (i.e. the 7th Lord, or Sukr) is in its own Bhava, there will be loss of wife only at a later stage. If the Lord of Upa Pad, or the constant signifier of wife is in exaltation, the wife will be from a noble family. Reverse will be the case, if he is debilitated. O Brahmin, if the 2nd from Upa Pad is related to a benefic, the wife will be beautiful, fortunate and virtuous. 16. Should Sani and Rahu be in the 2nd from Upa Pad, the native will lose his wife on account of calumny, or through death. 17. The native's wife will be troubled by disorder of blood, leucorrhoea (Pradar) etc., if Sukr and Ketu are in the 2nd from Upa Pad. 18. Budh with Ketu in the 2nd from Upa Pad will cause breakage of bones, while Rahu, Sani and Surya will cause distress of bones. 19-22. Budh and Rahu in the 2nd from Upa Pad will give a stout-bodied wife. If the 2nd from Upa Pad happens to be one of Budh's Rashis and is tenanted by Mangal and Sani, the wife of the native will suffer from nasal disorders. Similarly a Rashi of Mangal, becoming the 2nd from Upa Pad and occupied by Mangal and Sani, will cause nasal disorders to one's wife. Guru and Sani will, if be in the 2nd from Upa Pad, cause disorders of ears and/or eyes to the wife. If Budh and Mangal are placed in the 2nd from Upa Pad other than their own Rashis, or, if Rahu is with Guru in the 2nd from Upa Pad, the native's wife will suffer from dental disorders. Sani and Rahu together in one of Sani's Rashis, which is the 2nd from Upa Pad, will cause lameness, or windy disorders to the native's wife. These evils will not come to pass, if there happens to be a Yuti with, or a Drishti from a benefic (or from another benefic in the case of affliction being caused by a benefic himself). 23-23½. O Brahmin, all these effects be deduced from the natal Lagn, Lagn Pad, the 7th from Upa Pad and the Lords thereof. So say Narada and others. 25-28. About Sons. If Sani, Candr and Budh are together in the 9th from one of the said places (Sloka 23), there will be no son at all, while Surya, Guru and Rahu so placed will give a number of sons. Candr so placed will give a son, while a mixture of Grahas will delay the obtainment of a son. The son, caused by the Yuti of Surya, Guru and Rahu, will be strong, valorous, greatly successful and will destroy enemies. If Mangal and Sani are in the said 9th, there will be no son, or a son will be obtained by adoption, or brother's son will come in adoption. In all these cases odd Rashis will yield many sons, while even Rashis will cause only a few. 29-30. Many Sons and Many Daughters. O Brahmin, if Simh happens to be Upa Pad and receives a Drishti from Candr, there will be a limited number of children. Similarly Kanya will cause many daughters. 31. Co-born form Lagn Pad (up to Sloka 36). Rahu and Sani in the 3rd, or the 11th from Lagn Pad will destroy the co-born of the native. Rahu and Sani in the 11th will indicate the destruction of elder brothers and/or sisters and in the 3rd younger ones. 32. If Sukr is in the 3rd, or the 11th from Lagn Pad, there would have been an abortion to the mother earlier. Same is the effect, if Sukr is in the 8th from natal Lagn, or from Lagn Pad. 33-36. These are the effects, o Brahmin, as stated by Maharis for the 3rd and the 11th from Lagn Pad. Should Candr, Guru, Budh and Mangal be in the 3rd, or the 11th from Lagn Pad, there will be many valorous co-born. Should Sani and Mangal be in the 3rd, or the 11th from Lagn Pad, or give Drishtis thereto, younger and elder co-born will, respectively, be destroyed. If Sani is alone in one of the

said Bhavas, the native will be spared, while the co-born will die. Ketu in the 3rd, or the 11th will give abundant happiness from one's sisters. 37. Other Matters from Lagn Pad (up to Sloka 43). If the 6th from Lagn Pad is occupied by a malefic and is bereft of a Yuti with, or a Drishti from a benefic, the native will be a thief. 38. If Rahu is in the 7th, or the 12th from Lagn Pad, or gives a Drishti to one of the said Bhavas, the native will be endowed with spiritual knowledge and be very fortunate. 39. If Budh is in Lagn Pad, the native will Lord over a whole country, while Guru will make him a knower of all things. Sukr in this context denotes a poet/speaker (also see Ch. 29, verse 30). 40. O excellent of the Brahmins, if benefics occupy the 2nd from Upa Pad, or from Lagn Pad, the native will be endowed with all kinds of wealth and be intelligent. 41. One will surely become a thief, if the Lord of the 2nd from Upa Pad is in Dhan Bhava and is there yuti with a malefic Grah. 42-43. O Brahmin, if Rahu is in the 2nd from the Lord of the 7th, counted from Upa Pad, the native will have long and projected teeth. Ketu in the 2nd from the Lord of the 7th, counted from Upa Pad, will cause stammering and Sani in the 2nd from the Lord of the 7th, counted from Upa Pad, will make one look ugly. Mixed will be the effects, if there are mixed Grahas.

Ch. 31. Argala, or Intervention from Grahas

1. O Maharishi Parashar, you have told of auspicious effects, related to Argala. Kindly narrate its conditions and effects. 2-9. Formation of Argala. Maitreya, I explain below Argala to know the definite effects of Bhavas and Grahas. Grahas in the 4th, 2nd and the 11th cause Argalas, while obstructors of the Argala will be those in the 10th, 12th and 3rd from a Bhava, or a Grah. If the Argala causing Grah is stronger than the obstructing one, the former will prevail. Or, if the number of Argalas are more than the obstructing Grahas, then also the Argala will prevail. If there are 3, or more malefics in the 3rd they will cause Vipreet Argala (more effective intervention), which will also be harmless and be very favourable. The 5th is also an Argala place, while the Grah in the 9th will counteract such Argala. As Rahu and Ketu have retrograde motions, the Argalas and obstructions be also counted accordingly in a reverse manner. Maharis say, that the Argala, caused by one Grah, will yield limited effect, by two medium and by more than two, excellent effects. Argalas should be counted from a Rashi, or a Grah, as the case may be. The Argala, which is unobstructed will be fruitful, while the one duly obstructed will go astray. The Argala effects will be derived in the Dasha periods of the Rashi, or Grah concerned. Notes. 'Argala' in Sanskrit is figuratively used to denote an impediment, or obstruction. Some suggest, that the Argala obstruction places are countable from the Argala place instead of from the original place, or Grah. This is not logical and a glance into Gochar Vedha (obstructions during transits) will confirm our findings. 10. Special. The Argala, caused by placement of a Grah in the first one fourth part of the Rashi, is countered by another, placed in the 4th quarter of the respective obstructive Rashi. Similarly 2nd quarter's Argala is eliminated by the 3rd quarter placement of another Grah. Notes. If the Argala causing Grah and the obstructing Grah are in the respective quarters, the obstruction will come to pass. Otherwise not. 11-17. Argala Effects. Should there be Argala for the Arudh Pad, for the natal Lagn and for the 7th from both, the native will be famous and fortunate. A malefic, or a benefic, causing unobstructed Argala, giving a Drishti to Lagn will make one famous. Similarly a malefic, or a benefic, causing unobstructed Argala, giving a Drishti to Dhan Bhava denotes acquisition of wealth and grains, to Sahaj Bhava happiness from co-born, to Bandhu Bhava residences, quadrupeds and relatives, to Putr Bhava sons, grand sons and intelligence, to Ari Bhava fear from enemies, to Yuvati Bhava abundant wealth and marital happiness, to Randhr Bhava difficulties, to Dharm Bhava fortunes, to Karm Bhava royal honour, to Labh Bhava gains and to Vyaya Bhava expenses. The Argala by benefics will give various kinds of happiness, while benefic effects will be meddling with malefic Argalas. Argala by both benefics and malefics will yield results. Notes. 1. Argala can be caused by a benefic, which is known, as Subh Argala. This Argala can be from a malefic also, so that the benefic, causing Argala, stalls the malefic role. If the benefic's Argala is obstructed by another, then the benefic will become ineffective in Argala and the first-mentioned malefic will operate freely. 2. Argala can be by a malefic with reference to a benefic, so that the native does not enjoy good effects, due to the benefic. This is Pap (malefic) Argala. If the Argala is eliminated by a benefic, or a malefic, then the first mentioned benefic will be at liberty to act, according to his own disposition. 18. Should there be (unobstructed) Argala for Lagn, Putr and Dharm Bhava, the native will doubtlessly become a king and fortunate.

Ch. 32. Karakatwas of the Grahas

1-2. I now detail below Atma Karak etc., obtainable from among the 7 Grahas, viz. Surya to Sani. Some say, that Rahu will become a Karak, when there is a state of similarity in terms of longitude between (two) Grahas. Yet some say, that the 8 Grahas, including Rahu, will have to be considered irrespective of such a state. 3-8. Atma Karak Defined. Among the Grahas from Surya etc. whichever has traversed maximum number of degrees in a particular Rashi is called Atma Karak. If the degrees are identical, then the one with more minutes of arc and, if the minutes are also identical, then the one with higher seconds of arc, have to be considered. In that case these three are called Anthya Karak, Madhya Karak and Upakheta. In the case of Rahu deduct his longitude in that particular Rashi from 30. The Karakas will have to be decided, as above and, as per further rules given below. Out of these Karakas, Atma Karak is the most important and has a prime say on the native, just as the king is the most famous among the men of his country and is the head of all affairs and is entitled to arrest and release men. 9-12. Importance of Atma Karak. O Brahmin, as the minister cannot go against the king, the other Karakas, viz. Putr Karak, Amatyaka Karak etc. cannot predominate over Atma Karak in the affairs of the native. If the Atma Karak is adverse, other Karakas cannot give their benefic effects. Similarly, if Atma Karak is favourable, other Karakas cannot predominate with their malefic influences. 13-17. Other Karakas. The Grah next to Atma Karak in terms of longitude is called Amatyaka Karak. Similarly following one another in terms of longitude are Bhratru Karak, Matru Karak, Pitru Karak, Putr Karak, Gnati Karak and Stri Karak. These are Char Karakas, or inconstant significators. Some consider Matru Karak and Putr Karak, as identical. If two Grahas have the same longitude, both become the same Karak, in which case there will be a deficit of one Karak. In that circumstance consider constant significator in the context of benefic/malefic influence for the concerned relative. 18-21. Constant Karakatwas. I narrate below the constant Karakatwas, as related to the Grahas. The stronger among Surya and Sukr indicates the father, while the stronger among Candr and Mangal indicates the mother. Mangal denotes sister, brother-in-law, younger brother and mother. Budh rules maternal relative, while Guru indicates paternal grand father. Husband and sons are, respectively, denoted by Sukr and Sani. From Ketu note wife, father, mother, parents-in law and maternal grand father. These are constant Karakatwas. 22-24. Bhavas Related. These constant significances are derivable from the Bhavas, counted from the said constant Karakatwas. The 9th from Surya denotes father, the 4th from Candr mother, the 3rd from Mangal brothers, the 6th from Budh maternal uncle, the 5th from Guru sons, the 7th from Sukr wife and the 8th from Sani death. The learned should consider all these and declare related effects accordingly. 25-30. Yog Karakas. O Brahmin, I make below a passing reference to Yog Karakas (mutual co-workers). Grahas become Yog Karakas, if they are in mutual angles identical with own Rashis, exaltation Rashis, or friendly Rashis. In Karm Bhava a Grah will be significantly so. Grahas simply (not being in friendly, own, or exaltation Rashis) in Lagn, Bandhu and Yuvati Bhava do not become such Yog Karakas. Even, if they be placed in other Bhavas, but with such dignities, as mentioned, shall become Yog Karakas. With such Grahas even a person of mean birth will become a king and be affluent. One born of royal scion, then will surely become a king. Thus the effects be declared, considering the number of such Grahas and the order the native belongs to. 31-34. Bhava Significance. I now narrate the significance of the Bhavas. Tanu Bhava denotes the soul (self), Dhan family, finance, wife etc., Sahaj younger brothers/sisters, Putr progeny and Yuvati wife. It is also said, that a Grah in Putr becomes a Karak for wife. The Karakatwas of the Bhava in order are Surya, Guru, Mangal, Candr, Guru, Mangal, Sukr, Sani, Guru, Budh, Guru and Sani. 35-37. O excellent of the Brahmins, after knowing the merits of Tanu Bhava etc. the good and bad effects can be declared. Ari, Randhr and Vyaya are Trikas, Dusthan, or malefic Bhavas. Sahaj, Ari, Karm and Labh are Upachayas. Dhan, Putr, Randhr and Labh are Panapharas and Sahaj, Ari, Dharm and Vyaya are Apoklimas. Association with Trikas will inflict evils. Kendras and Konas (Putr and Dharm) are auspicious Bhavas, the association with which turns even evil into auspiciousness. (Also see Ch. 34 for more information)

Ch. 33. Effects of Karakans

1. O Brahmin, as laid down by Lord Brahma, I now tell you about the effects of Karakans identical with Mesh etc. (Karakans is the Navans, occupied by the Atma Karak Grah) 2-8. Karakans in Various Rashis. If Atma Karak happens to be in Mesh Navans, there will be nuisance from rats and cats at all times. A malefic joining will further increase the nuisance. Should Atma Karak be in Vrishabh Navans, happiness from quadrupeds will result. Should Atma Karak be in Mithun Navans, the native will be afflicted by itch etc. Should Atma Karak be in Kark Navans, there will be fear from water etc. If Atma Karak happens to be in Simh Navans, fear will be from tiger etc. If Atma Karak happens to be in Kanya Navans, itch, corpulence, fire etc. will cause trouble, while, if Atma Karak is in Tula Navans, he will make one a trader and skilful in making robes etc. Vrischik Navans, holding Atma Karak, will bring troubles from snakes etc. and also affliction to mother's breasts. There will be falls from height and conveyances etc., if it is Dhanu Navans, that is occupied by Atma Karak. Makar Navans in this respect denotes gains from water dwelling beings and conch, pearl, coral etc. If it is Kumbh Navans, holding Atma Karak, the native will construct tanks etc. And in Meen Navans the Atma Karak will grant final emancipation. The Drishti of a benefic will remove evils, while that of a malefic will cause no good. 9-11. O Brahmin, if there be only benefics in Karakans and the Navans of Lagn receives a Drishti from a benefic, the native will undoubtedly become a king. Should the Kendras/Konas from the Karakans be occupied by benefics, devoid of malefic association, the native will be endowed with wealth and learning. The combination of benefic and malefic influence will in this context yield mixed results. If the Upakhetra (UpaGrah, vide Ch.32 Sloka 5) is in its exaltation, or own, or friendly Rashi and is devoid of a Drishti from a malefic, the native will go to heaven after death. 12. If the Atma Karak is in the divisions of Candr, Mangal, or Sukr, the native will go to others wives. Otherwise the contrary will prevail. 13-18. Effects of Grahas in the Karakans. O Brahmin, if Surya is in the Karakans, the native will be engaged in royal assignments. If the full Candr is there, he will enjoy pleasures and be a scholar, more so, if Sukr gives a Drishti to the Karakans. If strong Mangal is in Karakans, he will use the weapon spear, will live through fire and be an alchemist. Should strong Budh be Karakans, he will be skilful in arts and trading, be intelligent and educated. Guru in Karakans denotes one, doing good acts, endowed with spiritualism and Vedic learning. One will be endowed with a longevity of 100 years, be sensuous and will look after state affairs, if Sukr is in Karakans. Sani in Karakans will give such livelihood, as due to the natives family. Rahu in Karakans denotes a thief, a Bowman, a machinery maker and a doctor, treating poisonous afflictions. If Ketu be in Karakans, one will deal in elephants and be a thief. 19-22. Rahu-Surya in Karakans. Should Rahu and Surya be in Karakans, there will be fear from snakes. If a benefic gives a Drishti to Rahu-Surya in Karakans, there will be no fear, but a malefic Drishti will bring death (through serpents). If Rahu and Surya occupy benefic Shad Vargas, being in Karakans, one will be a doctor, treating poisonous afflictions, while the Drishti from Mangal on Rahu-Surya in Karakans denotes, that the native will burn either his own house, or that of others. Budh's Drishti on Rahu-Surya in Karakans will not cause the burning of one's own house, but that of others. If Rahu and Surya happen to be in Karakans and are in a malefic's Rashi, receiving a Drishti from Guru, one will burn a house in one's neighbourhood, while the Drishti of Sukr will not cause such an event. 23-24. Gulik in Karakans. Should the full Candr give a Drishti to Gulik, placed in the Karakans, the native will lose his wealth to thieves, or will himself be a thief. If Gulik is in Karakans, but does not receive a Drishti from others, one will administer poison to others, or will himself die of poisoning. Budh's Drishti in this context will give large testicles. 25-29. Effects of Drishtis on Ketu in Karakans. If Ketu is in Karakans, receiving a Drishti from a malefic, ones ears will be severed, or one will suffer from diseases of the ears. Sukr, giving a Drishti to Ketu in Karakans, denotes one, initiated into religious order. One will be devoid of strength, if Budh and Sani give a Drishti to Ketu in Karakans. If Budh and Sukr give a Drishti to Ketu in Karakans, one will be the son of a female slave, or of a female remarried. With Sani's Drishti on Ketu in Karakans one will perform penance, or be a servant, or will be a pseudo-ascetic. Sukr and Surya together, giving a Drishti to Ketu in Karakans, will make one serve the king. Thus, o Brahmin, are told briefly the effects of Karakans. 30-31. Effects of the 2nd from Karakans. If the 2nd from Karakans falls in the divisions of Sukr, or Mangal, one will be addicted to others' wives and, if Sukr, or Mangal give a Drishti to the 2nd from Karakans, the tendency will last till death. If Ketu is the 2nd from Karakans in a division of Sukr, or Mangal, addiction to other's wives will not prevail, while the position of Guru will cause such an evil. Rahu in the 2nd from Karakans will destroy wealth. 32. Effects of the 3rd from Karakans. A malefic in the 3rd from Karakans will make one valorous, while a benefic in the 3rd from Karakans will make one timid. 33-35. Effects of the 4th from Karakans. If the 4th from Karakans happens to be occupied by Sukr and Candr, one will own large buildings, like palaces etc. Similar is the effect of an exalted Grah in the said 4th. A house, made of stones, is denoted by the occupation of the 4th from Karakans by Rahu and Sani. Mangal and Ketu in the 4th from Karakans indicate a house, made of bricks, while Guru in the 4th from Karakans denotes a house, made of wood. Surya in the 4th from Karakans will give a house of grass. If Candr is in the 4th from Karakans, one will have union with his wife in an uncompounded house. 36-40. Effects of the 5th from Karakans. If Rahu and Mangal are in the 5th from Karakans, one will suffer from a pulmonary consumption, more so, if Candr gives them a Drishti. The Drishti of Mangal on the 5th from Karakans will bring boils, or ulcers, Ketu's Drishti on the 5th from Karakans will cause dysentery and other diseases, caused by (impure) water. If Rahu and Gulik happen to be in the 5th from Karakans, there will be fear from mean people and poison. Should Budh be in the 5th from Karakans, the native will be an ascetic of the highest order, or one, holding staff. Surya in the 5th from Karakans denotes one, using a knife. Mangal in the 5th from Karakans denotes one, using a spear. Sani denotes a Bowman, if Sani is placed in the 5th from Karakans. Rahu in the 5th from Karakans denotes a machinist. Ketu in the 5th from Karakans denotes a watch maker. Sukr in the 5th from Karakans will make one a poet and an eloquent speaker. 41-45. Effects of Karakans and the 5th from there. If Guru and Candr are in Karakans, or the 5th thereof, the native will be an author. Sukr will make one an ordinary writer, while Budh will indicate, that the writing skills are less than those of an ordinary writer. Should Guru be alone, one will be a knower of everything, be a writer and be versed in Vedas and Vedanta philosophy, but not an oratorian, or a grammarian. Mangal denotes a logician, Budh a Mimamsaka (follower of Karma Mimansa), Sani indicates, that one is dull-witted in the assembly, Surya denotes, that one is a musician, Candr denotes a follower of Sankhya philosophy (of Maharishi Kapila, who enumerated 25 true principles with emphasis on final bliss) and indicates, that one is versed in rhetorics and singing and Ketu, or Rahu denotes, that one is a Jyotishi. Should Guru be related to the positions of Karakans, or the 5th from there, while the Karakans is caused by others than him, the effects, as stated, will effectively come to pass. Some say, that the 2nd from Karakans should also be similarly considered. 46. Effects of the 6th from Karakans. If the 6th from Karakans is occupied by a malefic, the native will be an agriculturist, while he will be indolent, if a benefic is in the 6th from Karakans. The 3rd from Karakans should also be similarly considered. 47-48. Effects of the 7th from Karakans. If Candr and Guru are in the 7th from Karakans, the native will beget a very beautiful wife. Sukr in the 7th form Karakans denotes a sensuous wife, while Budh in the 7th from Karakans indicates a wife, versed in arts. Surya in the 7th from Karakans will give a wife, who will be confining domestic core, while Sani in the 7th from Karakans denotes a wife of a higher age bracket, or a pious and/or sick wife. Rahu in the 7th from Karakans will bring a widow in marriage. 49. Effects of the 8th from Karakans. If a benefic, or the Grah, owning the 8th from Karakans, happens to be in the 8th from Karakans, the native will be long-lived, while a malefic, placed in the 8th from Karakans, will reduce the life span. Drishti/Yuti of both benefics and malefics will yield a medium span of life. 50-56. Effects of the 9th from Karakans. If the 9th from Karakans receives a Drishti from, or is occupied by a benefic, the native will be truthful, devoted to elders and attached to his own religion. If a malefic gives a Drishti to, or occupies the 9th from Karakans, one will be attached to his religion in boyhood, but will take to falsehood in old age. If Sani and Rahu, one will betray his elders and be adverse to ancient learning. If Guru and Surya, one will betray his elders and will be disobedient to them. Should Mangal and Sukr give a Drishti to, or occupy the 9th from Karakans and are joining in six identical Vargas, a female, ill-related to the native, will die. Budh and Candr giving a Drishti to, or occupying the 9th from Karakans and joining in six identical Vargas will cause imprisonment of the native, due to association with a female not of his own. If Guru is alone, related to the 9th from Karakans by Drishti, or by Yuti, the native will be addicted to females and be devoted to sensual enjoyments. 57-60. Effects of the 10th from Karakans. If the 10th from Karakans receives a Drishti from, or is conjoined by a benefic, the native will have firm riches, be sagacious, strong and intelligent. A malefic, giving a Drishti to the 10th from Karakans, or occupying this Bhava, will cause harm to his profession and deprive him of paternal bliss. Budh and Sukr, giving a Drishti to the 10th from Karakans, or conjoining this Bhava, will confer many gains in business and will make him do many great deeds. Surya and Candr, giving a Drishti to the 10th from Karakans, or conjoining this place and receiving a Drishti from, or be in Yuti with Guru, the native will acquire a kingdom. 61-62. Effects of the 11th from Karakans. If the 11th from Karakans receives a Drishti from, or is yuti with a benefic, the native will enjoy happiness from co-born apart from gaining in every undertaking of his. If a malefic is in the 11th from Karakans, the native will gain by questionable means, be famous and valorous. 63-74. Effects of the 12th from Karakans. If the 12th from Karakans has a benefic, the expenses will be on good account, while a malefic in the 12th from Karakans will cause bad expenses. If the 12th from Karakans is vacant, then also good effects will follow. If there happens to be a benefic Grah in exaltation, or in own Bhava in the 12th from Karakans, or, if Ketu is so placed and receives a Drishti from, or is yuti with a benefic, one will attain heaven after death. One will attain full enlightenment, if Ketu is in the 12th identical with Mesh, or Dhanu and receives a Drishti from a benefic. If Ketu is in the 12th from

Karakans, receiving a Drishti from a malefic, or is there yuti with a malefic, one will not attain full enlightenment. If Surya and Ketu are in the 12th from Karakans, the native will worship Lord Shiva. Candr and Ketu denotes a worshiper of Gauri. Sukr and Ketu of Lakshmi and a wealthy person. Mangal and Ketu of Lord Subramanya. Rahu will make one worship Durga, or some mean deity. Ketu alone denotes Subramanya's, or Ganesh's worshipper. If Sani is in the 12th from Karakans in a malefic's Rashi, one will worship mean deities. Sukr and Sani in the 12th from Karakans in a malefic's Rashi will also make one worship mean deities. Similar inferences can be drawn from the 6th Navans, counted from Amatya Karak's Navans. 75-76. Miscellaneous Matters (up to Sloka 84). O Brahmin, if there are two malefics in a Kon from Karakans, the native will have knowledge of Mantras and Tantras (formulas for the attainment of super-human powers). If a malefic simultaneously gives a Drishti to two malefics in a Kon from Karakans, the native will use his learnings of Mantras and Tantras for malevolent purposes, while a benefic's Drishti will make him use the learnings for public good. 77-84½. If Candr is in the Karakans, receiving a Drishti from Sukr, the native will be an alchemist and, if receiving a Drishti from Budh the native will be a doctor capable of curing all diseases. If Candr is in the 4th from Karakans and receives a Drishti from Sukr, the native will be afflicted by white leprosy. If receiving a Drishti from Mangal, the native will have blood and bilious disorders and, if receiving a Drishti from Ketu, the native will suffer from black leprosy. Should Rahu and Mangal be in the 4th, or 5th from Karakans, the native will suffer from pulmonary consumption and, if simultaneously there happens to be Candr's Drishti on the 4th, or the 5th, this affliction will be certain. Mangal alone in the 4th, or the 5th will cause ulcers. If Ketu is in the 4th, or the 5th, one will suffer from dysentery and afflictions, due to (impure) water. Rahu and Gulik will make one a doctor, curing poisonous afflictions, or will cause troubles through poison. Should Sani be alone in the 4th, or 5th, the native will be skillful in archery. Ketu lonely placed in the 4th, or the 5th will make one a maker of watches etc. Budh lonely placed in the 4th, or the 5th will make one an ascetic of the highest order, or an ascetic, holding staff. Rahu, Surya and Mangal, respectively, in these places denote a machinist, a knife user and a spear, or arrow user. 85-86. Candr and Guru in the Karakans, or in the 5th therefrom denotes a writer well versed in all branches of learning. The grade of writership will comparatively descend in the case of Sukr and even further in the case of Budh. 87-92½. Grahas in the 5th from Karakans. Should Sukr be in the 5th from Karakans, the native will be eloquent and a poet. Guru denotes, that he be an exponent and be all knowing, but be unable to speak in an assembly. He will be further a grammarian and a scholar in Vedas and Upanishads. Sani will make one ineffective in an assembly, while Budh will make him skilful in Karma Mimansa. Mangal in Karakans, or the 5th therefrom will make one justice, while Candr in Karakans, or the 5th from there denotes a Sankhya Yogi, a rhetorician, or a singer. Surya in the 5th from Karakans will make one learned in Vedanta and music. Ketu will make one a mathematician and skilful in Jyotish. Should Guru be related to the said Ketu, these learnings will be by inheritance. All these as well apply to 2nd and 3rd from Karakans and to the Karakans itself apart from applying to the 5th from Karakans. 93-93½. Should Ketu be in the 2nd, or 3rd from Karakans, the native will be defective in speech, more so, if a malefic gives a Drishti to Ketu, as above. 94-99. If malefics be in Karakans, Arudh Lagn and the 2nd and 8th from these places, there will be Kemadrum Yog, the effects of which will be still severer, if Candr's Drishti happens to be there. The effects, due for these Yogas, will come to pass in the Dasha periods of the Rashis, or Grahas concerned. Kemadrum Yog will operate additionally, if there are malefics in the 2nd and 8th from the Rashi, whose Dasha will be in currency. The results of such Yog will also be inauspicious. If the 2nd and 8th in the Kundali, cast for the beginning of a Dasha, have malefics, then also Kemadrum prevails throughout the Dasha.

Ch. 34. Yoga Karakas

1. O Brahmin, thus I have told you about the effects, derivable through Karakans. Now listen to the effects, arising out of lordships of Grahas over Bhavas. 2-7. Nature due to Lordships of Grahas. Benefics, owning Kendras, will not give benefic effects, while malefics, owning Kendras, will not remain inauspicious. The Lord of a Kon will give auspicious results. The Lord of Lagn is specially auspicious, as Lagn is a Kendr, as well as a Kon. Putr and Dharm Bhava are specially for wealth, while Yuvati and Karm Bhava are specially for happiness. Any Grah, owning Sahaj, Ari, or Labh Bhava, will give evil effects. The effects, due to the Lords of Vyaya and Randhr Bhava, will depend on their association. In each group the significance will be in the ascending order. Randhr's Lord is not auspicious, as he owns the 12th from Dharm Bhava. If the Lord of Randhr Bhava simultaneously owns Sahaj, Yuvati, or Labh Bhava, he will prove specifically harmful, while his simultaneous ownership of a Kon will bestow auspicious effects. The Grah, owning a predominant Bhava, will stall the effects, due to another, owning a less significant Bhava and will give his own results. Randhr's lordship of Surya and Candr is not evil. 8-10. Natural Benefics and Malefics. Guru and Sukr are benefics, while Candr is mediocre in benefice and Budh is neutral (a benefic, when associated with a benefic and a malefic, when related to a malefic). Malefics are Surya, Sani and Mangal. Full Candr, Budh, Guru and Sukr are stronger in the ascending order. Weak Candr, Surya, Sani and Mangal are stronger (in malefic disposition) in the ascending order. In revealing maleficence, due to rulership of Kendras, Candr, Budh, Guru and Sukr are significant in the ascending order. 11-12. Lordships of Kendras and Konas. If there be an exchange between a Lord of a Kendr and a Lord of a Kon, or, if a Lord of a Kendr is yuti with a Lord of a Kon in a Kendr, or in a Kon, or, if a Lord of a Kon is in a Kendr, or vice versa, or, if there happens to be a full Drishti between a Lord of a Kendr and a Lord of a Kon, they cause a Yog. One born in such a Yog will become a king and be famous. 13. If one and the same Grah gets the lordships of a Kon, as well as a Kendr, or, if a Grah is in a Kendr, or in a Kon, it will prove specially a Yog Karak. 14. Lordship of Kendr. It has been said, that a malefic, owning a Kendr, will become auspicious, which is true, only when it simultaneously owns a Kon and not by merely owning a Kendr. 15. If the Lords of a Kendr, or a Kon own simultaneously an evil Bhava, he does not cause a Raj Yog by mere relations stipulated (as per Ch. 34, Slokas 11 and 12). 16. Rahu and Ketu. Rahu and Ketu give predominantly the effects, as due to their yuti with a Bhava Lord, or, as due to the Bhava they occupy. 17. If Rahu and/or Ketu are in Kendr, receiving a Drishti from, or in association with the Lord of a Kon, or of a Kendr, it will become Yog Karak. 18. O Maharishi Parashar, please narrate, according to the Rashis rising, as to which Grah is a Yog Karak and which is inauspicious. 19-22. Grahas and Mesh Lagn. O Brahmin, listen to these with examples. Even though Mangal is the Lord of Randhr Bhava, he will be helpful to auspicious Grahas. Sani, Budh and Sukr are malefics. Auspicious are Guru and Surya. The mere Yuti of Sani with Guru will not produce auspicious effects (although they own a Kon and a Kendr). If Guru is at the disposal of a malefic, he will surely give inauspicious results. Sukr is a direct (independent) killer. Sani etc. will also inflict death, if associated with an adverse Grah (Sukr). 23-24. Grahas and Vrishabh Lagn. Guru, Sukr and Candr are malefics. Sani and Surya are auspicious. Sani will cause Raj Yog. Budh is somewhat inauspicious. The Guru group (Guru, Candr and Sukr) and Mangal will inflict death. 25-26. Grahas and Mithun Lagn. Mangal, Guru and Surya are malefics, while Sukr is the only auspicious Grah. The Yuti of Guru with Sani is similar to that for Mesh Lagn. Candr is the prime killer, but it is dependant on her association. 27-28. Grahas and Kark Lagn. Sukr and Budh are malefics, Mangal, Guru and Candr are auspicious. Mangal is capable of conferring a full-fledged Yog and giving auspicious effects. Sani and Surya are killers and give effects, according to their associations. 29-30. Grahas and Simh Lagn. Budh, Sukr and Sani are malefics. Auspicious effects will be given by Mangal, Guru and Surya. Guru's Yuti with Sukr (though, respectively, Kon and Kendr Lords) will not produce auspicious results. Sani and Candr are killers, who will give effects, according to their associations. 31-32. Grahas and Kanya Lagn. Mangal, Guru and Candr are malefics, while Budh and Sukr are auspicious. Sukr's Yuti with Budh will produce Yog. Sukr is a killer as well. Surya's role will depend on his association. 33-34. Grahas and Tula Lagn. Guru, Surya and Mangal are malefics. Auspicious are Sani and Budh. Candr and Budh will cause Raj Yog. Mangal is a killer. Guru and other malefics will also acquire a disposition to inflict death. Sukr is neutral. 35-36. Grahas and Vrischik Lagn. Sukr, Budh and Sani are malefics. Guru and Candr are auspicious. Surya, as well as Candr are Yog Karakas. Mangal is neutral. Sukr and other malefics acquire the quality of causing death. 37-38. Grahas and Dhanu Lagn. Only Sukr is inauspicious. Mangal and Surya are auspicious. Surya and Budh are capable of conferring a Yog. Sani is a killer, Guru is neutral. Sukr acquires killing powers. 39-40. Grahas and Makar Lagn. Mangal, Guru and Candr are malefics, Sukr and Budh are auspicious. Sani will not be a killer on his own. Mangal and other malefics will inflict death. Surya is neutral. Only Sukr is capable of causing a superior Yog. 41-42. Grahas and Kumbh Lagn. Guru, Candr and Mangal are malefics, while Sukr and Sani are auspicious. Sukr is the only Grah, that causes Raj Yog. Guru, Surya and Mangal are killers. Budh gives meddling effects. 43-44. Grahas and Meen Bhava. Sani, Sukr, Surya and Budh are malefics. Mangal and Candr are auspicious. Mangal and Guru will cause a Yog. Though Mangal is a killer, he will not kill the native (independently). Sani and Budh are killers. 45-46. General. Thus the auspicious and inauspicious effects, derivable through the Grahas, due to their lordship, according to the rising Rashi, have to be estimated. Apart the effects, due to Nabhash Yogas etc., should also be known, which I narrate, as under.

1-2. Of excellent of the Brahmins, explained below are 32 Nabhash Yogas, which have a total of 1800 different varieties. These consist of 3 Asraya Yogas, 2 Dala Yogas, 20 Akriti Yogas and 7 Sankhya Yogas. 3-6. Names of Nabhash Yogas. The 3 Asraya Yogas are Rajju, Musala and Nala Yogas. The 2 Dala Yogas are Maal and Sarpa. The 20 Akriti Yogas are Gada, Sakat, Shringatak, Vihag, Hal, Vajr, Kamal, Vapi, Yup, Shar, Shakti, Danda, Nisk, Koot, Chatr, Dhanushi (Chap), Ardh, Candr, Chakr and Samudr Yogas. The 7 Sankhya Yogas are Vallaki, Daam, Paash, Kedara, Sool, Yuga and Gola Yogas. Thus these are 32 in total. 7. Rajju, Musala and Nala Yogas. All the Grahas in Movable Rashis cause Rajju Yog. All the Grahas in Fixed Rashis cause Musala Yog. All the Grahas in Dual Rashis cause Nala Yog. 8. Maal and Sarpa Yogas. If 3 Kendras are occupied by benefics, Maal Yog is produced, while malefics so placed will cause Bhujang, or Sarpa Yog. These Yogas, respectively, produce benefic and malefic results. 9-11. Gada, Sakat, Vihag, Shringatak, Hal, Vajr and Yav Yogas. If all the Grahas occupy two successive Kendras, Gada Yog is formed. Sakat Yog occurs, when all the Grahas are disposed in Lagn and Yuvati Bhava. If all confine to Bandhu and Karm Bhava, then Vihag Yog occurs. All Grahas in Lagn, Putr and Dharm Bhava cause Shringatak Yog, while all Grahas in Dhan, Ari and Karm Bhava, or in Sahaj, Yuvati and Labh Bhava, or in Bandhu, Randhr and Vyaya Bhava cause Hal Yog. Vajr Yog is caused by all benefics in Lagn and Yuvati Bhava, or all malefics in Bandhu and Karm Bhava. In a contrary situation, i.e. all benefics in Bandhu and Karm Bhava, or all malefics in Lagn and Yuvati Bhava, Yav Yog is generated. 12. Kamal and Vapi Yogas. If all the Grahas are in the 4 Kendras, Kamal Yog is produced. If all of them happen to be in all the Apoklimas, or in all the Panapharas, Vapi Yog occurs. 13. Yup, Shar, Shakti and Danda Yogas. If all the 7 Grahas are in the 4 Bhavas, commencing from Lagn, they cause Yup Yog, if from Bandhu, Shar Yog occurs, if from Yuvati, Shakti Yog occurs and, if from Karm, Danda Yog is formed. 14. Nauka, Koot, Chatr and Chap Yogas. If all the Grahas occupy the seven Bhavas from Lagn, Nauka Yog occurs, if from Bandhu, Koot Yog is formed, if from Yuvati, Chatr Yog occurs and, if from Karm, Chap Yog occurs. Here again the Grahas should occupy seven continuous Bhavas. Quoted from Saravali. If the seven Grahas occupy continuously seven Bhavas, commencing from a Bhava, which is not angular to the Lagna, the Yoga produced is known, as Ardh Candra Yoga. 15. Chakr and Samudr Yogas. If all the Grahas occupy six alternative Rashis, commencing from Lagn, Chakr Yog is formed. Samudr Yog is produced, if all Grahas occupy six alternative Rashis, commencing from Dhan Bhava. 16-17. Sankhya Yogas. If all Grahas are in one Rashi, Gola Yog is formed, if in 2, Yuga Yog is formed, if in 3, Sool Yog occurs, if in 4, Kedara Yog occurs, if in 5, Paash Yog is formed, if in 6, Daam Yog occurs and, if in 7, Veena Yog is produced. None of these seven Yogas will be operable, if another Nabhash Yog is derivable. 18. Effects of Nabhash Yogas (up to Sloka 50). Rajju Yog. One born in Rajju Yog will be fond of wandering, be charming, will earn in foreign countries. He will be cruel and mischievous. 19. Musala Yog. One born in Musala Yog will be endowed with honour, wisdom, wealth etc., be dear to king, famous, will have many sons and be firm in disposition. 20. Nala Yog. One born in Nala Yog will have uneven physique, be interested in accumulating money, very skilful, helpful to relatives and charming. 21. Maal Yog. One born in Maal Yog will be ever happy, endowed with conveyances, robes, food and pleasures, be splendidous and endowed with many females. 22. Sarpa Yog. One born in Sarpa Yog will be crooked, cruel, poor, miserable and will depend on others for food and drinks. 23. Gada Yog. One born in Gada Yog will always make efforts to earn wealth, will perform sacrificial rites, be skilful in Shastras and songs and endowed with wealth, gold and precious stones. 24. Sakat Yog. One born in Sakat Yog will be afflicted by diseases, will have diseased, or ugly nails, be foolish, will live by pulling carts, be poor and devoid of friends and relatives. 25. Vihag Yog. One born in Vihag Yog will be fond of roaming, be a messenger, will live by sexual dealings, be shameless and interested in quarrels. 26. Shringatak Yog. One born in Shringatak Yog will be fond of quarrels and battles, be happy, dear to king, endowed with an auspicious wife, be rich and will hate women. 27. Hal Yog. One born in Hal Yog will eat a lot, will be very poor, will be miserable, agitated, given up by friends and relatives. He will be a servant. 28. Vajr Yog. One born in Vajr Yog will be happy in the beginning and at the end of life, be valorous, charming, devoid of desires and fortunes and be inimical. 29. Yav Yog. One born in Yav Yog will observe fasts and other religious rules, will do auspicious acts, will obtain happiness, wealth and sons in his mid-life. He will be charitable and firm. 30. Kamal Yog. One born in Kamal Yog will be rich and virtuous, be long lived, very famous and pure. He will perform hundreds of auspicious acts and he will be a king. 31. Vapi Yog. One born in Vapi Yog will be capable of accumulating wealth, be endowed with lasting wealth and happiness and sons, be free from eye afflictions and will be a king. 32. Yup Yog. One born in Yup Yog will have spiritual knowledge and will be interested in sacrificial rites. He will be endowed with a wife, be strong, interested in fasts and other religious observations and be distinguished. 33. Shar Yog. One born in Shar Yog will make arrows, be head of a prison, will earn through animals, will eat meat, will indulge in torture and mean handiworks. 34. Shakti Yog. One born in Shakti Yog will be bereft of wealth, be unsuccessful, miserable, mean, lazy, long lived, interested and skilful in war, firm and auspicious. 35. Danda Yog. One born in Danda Yog will lose sons and wife, will be indigent, unkind, away from his men and will serve mean people. 36. Nauka Yog. One born in Nauka Yog will derive his livelihood through water, be wealthy, famous, wicked, wretched, dirty and miserly. 37. Koot Yog. One born in Koot Yog will be a liar, will head a jail, be poor, crafty, cruel and will live in hills and fortresses. 38. Chatr Yog. One born in Chatr Yog will help his own men, be kind, dear to many kings, very intelligent, happy at the beginning and end of his life and be long-lived. 39. Chap Yog. One born in Chap Yog will be liar, will protect secrets, be a thief, be fond of wandering, forests, be devoid of luck and be happy in the middle of the life. 40. Ardh Candr Yog. One born in Ardh Candr Yog will lead an Army, will possess a splendidous body, be dear to king, be strong and endowed with gems, gold and ornaments. 41. Chakr Yog. One born in Chakr Yog will be an emperor, at whose feet will be the prostrating kings, heads, adoring gem studded diadems. 42. Samudr Yog. One born in Samudr Yog will have many precious stones and abundant wealth, be endowed with pleasures, dear to people, will have firm wealth and be well disposed. 43. Veena Yog. One born in Veena Yog will be fond of songs, dance and musical instruments, be skilful, happy, wealthy and be a leader of men. 44. Daamini Yog. One born in Daamini Yog will be helpful to others, will have righteously earned wealth, be very affluent, famous, will have many sons and gems, be courageous and red-lettered. 45. Paash Yog. One born in Paash Yog will be liable to be imprisoned, be skilful in work, be deceiving in disposition, will talk much, be bereft of good qualities and will have many servants. 46. Kedara Yog. One born in Kedara Yog will be useful to many, be an agriculturist, be truthful, happy, fickle-minded and wealthy. 47. Sool Yog. One born in Sool Yog will be sharp, indolent, bereft of wealth, be tortuous, prohibited, valiant and famous through war. 48. Yuga Yog. One born in Yuga Yog will be heretic, be devoid of wealth, be discarded by others and be devoid of sons, mother and virtues. 49. Gola Yog. One born in Gola Yog will be strong, be devoid of wealth, learning and intelligence, be dirty, sorrowful and miserable. 50. Ancestors say, that the results, due to said (Nabhash) Yogas, will be felt throughout in all the Dasha periods.

Ch. 36. Many Other Yogas

1-2. Benefic and Malefic Yogas. If there be a benefic in Lagn, Subh Yog is produced, while a malefic in Lagn causes Asubh Yog. Benefics in both Vyaya and Dhan Bhava cause Subh Yog. Malefics in both Vyaya and Dhan Bhava cause Asubh Yog. One born in Subh Yog will be eloquent, charming and virtuous, while his counterpart will be sensuous, will do sinful acts and will enjoy (swallow) others' wealth. 3-4. Gaj Kesari Yog. Should Guru be in a Kendra from Lagn, or from Candr and be yuti with, or receiving a Drishti from benefic, avoiding at the same time debilitation, combustion and inimical Rashi, Gaj Kesari Yog is caused. One born in Gaj Kesari Yog will be splendidous, wealthy, intelligent, endowed with many laudable virtues and will please the king. 5-6. Amal Yog. If there be exclusively a benefic in the 10th from Lagn, or Candr, Amal Yog exists. Amal Yog will confer fame, lasting till Candr and stars exist and will make the native honoured by the king, enjoy abundant pleasures, charitable, fond of relatives, helpful to others, pious and virtuous. 7-8. Parvat Yog. Benefics in Kendras will produce Parvat Yog, as Yuvati and Randhr Bhava are vacant, or are occupied by only benefics. One born in Parvat Yog will be wealthy, eloquent, charitable, learned in Shastras, fond of mirth, famous, splendidous and be the leader of a city. 9-10. Kahal Yog. Should Bandhu's Lord and Guru be in mutual Kendras, while Lagn's Lord is strong, Kahal Yog occurs. Alternatively Bandhu's Lord, being in his own, or exaltation Rashi, should be yuti with Karm's Lord. In effect the native will be energetic, adventurous, charming, endowed with a complete Army, consisting of chariots, elephants, horses and infantry and he will Lord over a few villages. 11-12. Chamar Yog. If Lagn's Lord is exalted in a Kendra and receives a Drishti from Guru, Chamar Yog is formed. This Yog also occurs, if two benefics are in Lagn, or Dharm, or Karm, or Yuvati Bhava. The effects of Chamar Yog are: the native will be a king, or honoured by the king, long lived, scholarly, eloquent and versed in all arts. 13-14. Shankh Yog. If Lagn's Lord is strong, while the Lords of Putr and Ari Bhava are in mutual Kendras, then what is known, as Shankh Yog, is produced. Alternatively, if Lagn's Lord along with Karm's Lord is in a Movable Rashi, while Dharm's Lord is strong, Shankh Yog is obtained. One born with Shankh Yog will be endowed with wealth,

spouse and sons. He will be kindly disposed, propitious, intelligent, meritorious and long-lived. 15-16. Bhairi Yog. If Vyaya, Tanu, Dhan and Yuvati Bhava are occupied, as Dharm's Lord is strong, the native obtains Bhairi Yog. Again another kind of Bhairi Yog is formed, if Sukr, Guru and Lagn's Lord are in a Kendr, while Dharm's Lord is strong. The results of Bhairi Yog are: the native will be endowed with wealth, wife and sons. He will be a king, be famous, virtuous and endowed with good behaviour, happiness and pleasures. 17. Mridang Yog. If Lagn's Lord is strong and others occupy Kendras, Konas, own Bhavas, or exaltation Rashis, Mridang Yog is formed. The native concerned will be a king, or equal to a king and be happy. 18. Shrinath Yog. If Yuvati's Lord is in Karm Bhava, while Karm's Lord is exalted and yuti with Dharm's Lord, Shrinath Yog takes place. The native with Shrinath Yog will be equal to Lord Devendra (god of gods). 19-20. Sharad Yog. Should Karm's Lord be in Putr Bhava, while Budh is in a Kendr, as Surya with strength is in Simh, Sharad Yog is formed. This will again be obtained, if Guru, or Budh is in a Kon to Candr, while Mangal is in Labh Bhava. One born in either kind of Yog will obtain wealth, spouse and sons, be happy, scholarly, dear to the king, pious and virtuous. 21-22. Matsya Yog. Benefics in Dharm and Tanu Bhava, mixed Grahas in Putr Bhava and malefics in Bandhu and Randhr Bhava: this array of Grahas at birth will produce Matsya Yog. In effect the native will be a Jyotishi, be a synonym of kindness, be virtuous, strong, beautiful, famous, learned and pious. 23-24. Kurm Yog. If Putr, Ari and Yuvati Bhava are occupied by benefic Grahas identical with own Bhava, or exaltation, or friendly Rashi, while malefics are in Sahaj, Labh and Tanu Bhava, in own Bhava, or in exaltation, Kurm Yog is formed. The results of Kurm Yog are: the native will be a king, be courageous, virtuous, famous, helpful, happy. He will be a leader of men. 25-26. Khadg Yog. Should there be an exchange of Rashis between the Lords of Dhan and Dharm Bhava, as Lagn's Lord is in a Kendr, or in a Kon, Khadg Yog is obtained. One with Khadg Yog will be endowed with wealth, fortunes and happiness, be learned in Shastras, be intelligent, mighty, grateful and skilful. 27-28. Lakshmi Yog. If Dharm's Lord is in a Kendr identical with his Mooltrikona Rashi, or own Rashi, or in exaltation, while Lagn's Lord is endowed with strength, Lakshmi Yog occurs. The native with Lakshmi Yog will be charming, virtuous, kingly in status, endowed with many sons and abundant wealth. He will be famous and of high moral merits. 29-30. Kusum Yog. Sukr in a Kendr, Candr in a Kon along with a benefic and Sani in Karm Bhava: these Grahas thus cause Kusum Yog for one born in a Fixed Rashi ascending. Such a native will be a king, or equal to him, be charitable, will enjoy pleasures, be happy, prime among his race men, virtuous and red-lettered. 31-32. Kalanidhi Yog. If Guru is placed in Dhan, or Putr Bhava and receives a Drishti from Budh and Sukr, Kalanidhi Yog is caused. In effect the native will be virtuous, honoured by the kings, bereft of diseases, be happy, wealthy and learned. 33-34. Kalpa Drum Yog. Note the following four Grahas: Lagn's Lord , the dispositor of Lagn's Lord (a), the dispositor of the Grah "a" (b), the Navans dispositor of the Grah "b". If all these are disposed in Kendras and in Konas from Lagn, or are exalted, Kalpa Drum Yog exists. One with Kalpa Drum Yog will be endowed with all kinds of wealth, be a king, pious, strong, fond of war and merciful. 35-36. Trimurthi Yogas. Counted from Dhan's Lord, if benefics occupy the 2nd, 12th and 8th, Hari Yog is formed. If the 4th, 9th and 8th with reference to the Rashi, occupied by Yuvati's Lord, are occupied by benefics, Hara Yog is obtainable. Brahma Yog is generated, if, counted from Lagn's Lord, benefics are in the 4th, 10th and 11th Rashis. One born in anyone of the said three Yogas will be happy, learned and endowed with wealth and sons. 37. Lagn Adhi Yog. Should benefics be in Yuvati and Randhr Bhava, counted from Lagn and be devoid of Yuti with and/or Drishti from malefics, Lagn Adhi Yog is produced, making one a great person, learned in Shastras and happy. 38-39. Effects of Lagn's Lord's Division Dignities. Lagn's Lord in Parijatans will make one happy, in Vargottama will give immunity to diseases, in Gopurans will make one rich with wealth and grains, in Simhasanans will make one a king, in Paravatans will make one a scholar, in Devalokans will make one opulent and endowed with conveyances and in Iravatans will make one famous and honoured by kings. (Vargottama indicates a Grah, occupying the same Rashi and the same Navans)

Ch. 37. Candr's Yogas

1. If Candr with reference to Surya is in a Kendr, one's wealth, intelligence and skill will be little, if in a Panaphara, will be meddling, if in a Apoklima, will be excellent. 2-4. In the case of a day birth, if Candr, placed in its own Navans, or in a friendly Navans, receives a Drishti from Guru, one will be endowed with wealth and happiness. One born at night time will enjoy similar effects, if Candr is in its own Navans, or in a friendly Navans, receiving a Drishti from Sukr. In a contrary situation, the Drishti from Guru, or from Sukr on Candr will make one go with little wealth, or even without that. 5. Adhi Yog from Candr. If benefics occupy the 8th, 6th and 7th, counted from Candr, Adhi Yog obtains. According to the strength of the participating Grahas, the native concerned will be either a king, or a minister, or an Army chief. 6. Dhan Yog. Should all the (three) benefics be Upachaya, counted from Candr, one will be very affluent. With two benefics, placed in the 3rd, the 6th, the 10th and the 11th, one will have medium effects in regard to wealth. If a single benefic is there, the wealth will be negligible. 7-10. Sunaph, Anaph and Duradhar. If there is a Grah other than Surya, in the 2nd from Candr, Sunaph Yog is formed, if in the 12th from Candr, Anaph Yog is formed and, if in the 2nd and 12th from Candr, Duradhar Yog is caused. One with Sunaph Yog will be a king, or equal to a king, endowed with intelligence, wealth, fame and self-earned wealth. One born in Anaph Yog will be a king, be free from diseases, virtuous, famous, charming and happy. One born in Duradhar Yog will enjoy pleasures, will be charitable and endowed with wealth, conveyances and excellent serving force. 11-13. Kema Drum Yog. Excluding Surya, should there be no Grah with Candr, or in the 2nd and/or 12th from Candr, or in a Kendr from Lagn, Kema Drum Yog is formed. One born in Kema Drum Yog will be very much reproached, will be bereft of intelligence, learning, reduced to penury and perils.

Ch. 38. Surya's Yogas

1. Vesi, Vosi and Abhayachari Yogas. Barring Candr, if a Grah among Mangal etc. be in the 2nd from Surya, Vesi Yog is formed, if in the 12th from Surya, Vosi Yog is formed and if in both the 2nd and the 12th from Surya, Ubhayachari Yog is caused. 2-3. Effects of Vesi, Vosi and Ubhayachari Yogas. One born in Vesi Yog will be even sighted, truthful, long-bodied, indolent, happy and endowed with negligible wealth. One born with Vosi Yog will be skilful, charitable and endowed with fame, learning and strength. The Ubhayachari native will be a king, or equal to a king and be happy. 4. Benefics, causing Vesi, Vosi, or Ubhayachari Yogas, will give the above-mentioned effects, while malefics will produce contrary effects

Ch. 39. Raj Yog

1-2. O excellent of the Brahmins, I now narrate below the Raj Yogas, making one entitled to royal honour. These were told to Parvati by Lord Shiva once upon a time, the gist of which is, as follows. 3-5. Raj Yogas are to be known from the Karakans Lagn and the natal Lagn. On the one hand the pair of Atma Karak and Putr Karak should be considered and on the other hand the natal Lagn's Lord and Putr's Lord should be taken into consideration. The effects, due to such association, will be full, or a half, or a quarter, according to their strengths. 6-7. Maha Raj Yog. Should Lagn's Lord and Putr's Lord exchange their Rashis, or, if Atma Karak and Putr Karak (Char) are in Lagn, or in Putr Bhava, or in the exaltation Rashi, or in own Rashi, or in own Navans, receiving a Drishti from a benefic, Maha Raj Yog is produced. The native so born will be famous and happy. 8. If Lagn's Lord and Atma Karak are in Tanu, Putr, or Yuvati Bhava, yuti with, or receiving a Drishti from a benefic, a Raj Yog is formed. 9-10. Should there be benefics in the 2nd, the 4th and the 5th, counted either from Lagn's Lord, or from Atma Karak Rashi, one will become a king. Similarly malefics in the 3rd and 6th from Lagn's Lord, or from Atma Karak Rashi will make one a king. 11. One will be related to royal circles, if Sukr is the Karakans, or in the 5th there from, or in Lagn, or in Arudh Lagn, receiving a Drishti from, or yuti with Guru, or Candr. 12. Even, if a single Grah gives a Drishti to the natal Lagn, or Hora Lagn, or Ghatik Lagn, the native will become a king. 13-14. If the Shad Vargas of Lagn are occupied, or receive a Drishti from one and the same Grah, a Raj Yog is doubtlessly formed. Accordingly, if the Drishti is full, half, or one fourth, results will be in order full, medium and negligible. 15. If the 3 Lagnas (natal, Hora and Ghatik) are occupied by Grahas in exaltation, or in own Rashi, or, if the natal Lagn, the Dreshkan Lagn and the Navans Lagn have exalted Grahas, Raj Yog is formed. 16. If Candr and a benefic are in the Arudh Lang, as Guru is in the 2nd from the natal Lagn and both these places are receiving Drishtis from Grahas in exaltation, or Grahas in own Rashi, there will be a Raj Yog. 17. If Lagn, Dhan and Bandhu Bhava are occupied by benefics, while a malefic is in Sahaj Bhava, one will become a king, or equal to a king. 18. The native will be wealthy, if one among Candr, Guru, Sukr and Budh is exalted in Dhan Bhava. 19. If Ari, Randhr and Sahaj Bhava are occupied by debilitated Grahas, as Lagn's Lord is exalted, or is in own Bhava and gives a Drishti to Lagn, there is a Raj

Yog. 20. Again a Raj Yog is formed, if Ari's, Randhr's and Vyaya's Lords are in fall, or in inimical Rashis, or in combustion, as Lagn's Lord, placed in his own Rashi, or in its exaltation Rashi, gives a Drishti to Lagn. 21. If Karm's Lord, placed in his own Bhava, or in its exaltation Rashi, gives a Drishti to Lagn, a Raj Yog is formed. Similar is the case, if benefics are in Kendras. 22. If the Atma Karak Grah is in a benefic's Rashi/Navans, the native will be wealthy. If there are benefics in Kendras from Karakans Lagn, he will become a king. 23. If the Arudh Lagn and Dar Pad are in mutual Kendras, or in mutual Sahaj/Labh Bhavas, or in mutual Konas, the native will doubtlessly become a king. 24. If two, or all of Bhava, Hora, Ghatik Lagnas are receiving a Drishti from exalted Grahas, a Raj Yog is formed. 25. If Bhava, Hora and Ghatik Lagnas, their Dreshkanas and Navansas, or the said Lagnas and their Navansas, or the said Lagnas and their Dreshkanas receive a Drishti from a Grah, a Raj Yog is formed. 26-27. If Arudh Pad is occupied by an exalted Grah, particularly Candr in exaltation, or by Guru and/or Sukr (with, or without exaltation), while there is no Argala by a malefic, the native will become a king. If the Arudh Pad is a benefic Rashi, containing Candr, while Guru is in Dhan Bhava, the same effect will prevail. 28. Even, if one among Ari's, Randhr's and Vyaya's Lords, being in debilitation, gives a Drishti to Lagn, there will be a Raj Yog. 29-31. The native will become a king, if a Grah, ruling Bandhu, Karm, Dhan, or Labh, gives a Drishti to Lagn, while Sukr gives a Drishti to the 11th from Arudh Lagn, as Arudh Lagn is occupied by a benefic. The same effect will be obtained, if a debilitated Grah gives a Drishti to Lagn and is placed in Ari, or Randhr Bhava. Again similar result will prevail, if a debilitated Grah, placed in Sahaj, or Labh Bhava, gives a Drishti to Lagn. 32. I now tell you of the Raj Yogas, based on the Grahas with different dignities and on the Drishtis and Yutis of the Grahas. 33-34. Dharm's Lord is akin to a minister and more especially Putr's Lord. If these two Grahas mutually give a Drishti, the native will obtain a kingdom. Even, if these two are yuti in any Bhava, or, if they happen to be placed in mutually 7th places, one born of royal scion will become a king. 35. The native will attain a kingdom, if Bandhu's Lord is in Karm Bhava and Karm's Lord is in Bandhu Bhava and, if these Grahas give a Drishti to Putr's and Dharm's Lords. 36. If the Lords of Putr, Karm, Bandhu and Lagn are yuti in Dharm Bhava, one will become a ruler with fame, spreading over the four directions. 37. Should the Lord of Bandhu, or of Karm Bhava join either the Putr's Lord, or Dharm's Lord, the native will obtain a kingdom. 38. If Putr's Lord is in Lagn, Bandhu, or Karm Bhava, yuti with Dharm's Lord, or Lagn Lord, the native will become a king. 39. Should Guru be in his own Rashi identical with Dharm Bhava and yuti with either Sukr, or Putr's Lord, the native will obtain royal status. 40. Two and a half Ghatis from mid-day, or from mid-night is auspicious time. A birth during such an auspicious time will cause one to be a king, or equal to him. 41. Should Candr and Sukr be mutually in Sahaj and Labh Bhava and receiving Drishtis from each other, while they are placed elsewhere, a Raj Yog is obtained. 42. Should Candr, endowed with strength, be Vargottans and receives a Drishti from four, or more Grahas, the native will become a king. 43. One will become a king, if Lagn in Uttamans receives a Drishti from four, or more Grahas, out of which Candr should not be one. 44. If one, or two, or three Grahas are in exaltation, one of a royal scion will become a king, while another will be equal to a king, or be wealthy. 45. If four, or five Grahas occupy their exaltation Rashis, or Mooltrikona Rashis, even a person of base birth will become king. 46. If six Grahas are exalted, the native will become emperor and will enjoy various kinds of royal paraphernalia. 47. Even, if one among Guru, Sukr and Budh is in exaltation, while a benefic is in a Kendr, the native will become a king, or be equal to him. 48. If all benefics are relegated to Kendras, while malefics are in Sahaj, Ari and Labh Bhava, the native, though may be of mean descent, will ascend the throne.

Ch. 40. Yogas For Royal Association

1. If Karm's Lord is yuti with, or receives a Drishti from the dispositor of Amatya Karak, or even, if Karm's Lord is yuti with, or receives a Drishti from Amatya Karak himself, the native will be a chief in the king's court. 2. If Karm and Labh Bhava are devoid of malefic occupation and devoid of Drishti from a malefic, while Labh Bhava receives a Drishti from its own Lord, the native will be a chief in the king's court. 3. Should Amatya Karak and the dispositor of Atma Karak be together, the native will be endowed with great intelligence and will be a king's minister. ('Karakendr' is interpreted here, as the dispositor of Atma Karak. Similarly 'Amatyesha' means the dispositor of Amatya Karak) 4. If Atma Karak is strong and is with a benefic, or Amatya Karak is in its own Bhava, or in exaltation, one will surely become a king's minister. 5. There is no doubt in one's becoming a king's minister and famous, if Atma Karak is in Tanu, or Putr, or Dharm Bhava. 6. If Atma Karak, or Amatya Karak is placed in a Kendr, or in a Kon, the native will beget royal mercy, royal patronage and happiness thereof. 7. Should malefics be in the 3rd and the 6th from Atma Karak, or from Arudh Lagn, or in Sahaj and Ari Bhava, one will become Army chief. 8. If Atma Karak is in a Kendr, or in a Kon, or in exaltation, or in its own Bhava and gives a Drishti to Dharm's Lord, the native will be a king's minister. 9. If the Lord of the Rashi, where Candr is placed becomes Atma Karak and, if this Lord is placed in Tanu Bhava along with a benefic, the native will become a king's minister at his advanced age. 10. Should the Atma Karak be in Putr, Yuvati, Karm, or Dharm Bhava and happen to be with a benefic, one will earn wealth through royal patronage. 11. If the Arudh of Dharm Bhava happens to be itself the Janm Lagn, or, if Atma Karak is placed in Dharm Bhava, the native will be associated with royal circles. 12. One will gain through royal association, if Labh Bhava is occupied by its own Lord and is devoid of a Drishti from a malefic. The Atma Karak should at the same time be yuti with a benefic. 13. An exchange of Rashis between Karm's Lord and Lagn's Lord will make the native associated with the king in a great manner. 14. If Sukr and Candr are in the 4th from Karakans Lagn, the native will be endowed with royal insignia. 15. Should Lagn's Lord, or the Atma Karak be yuti with Putr's Lord and be in a Kendr, or in a Kon, the native will be a king, or minister.

Ch. 41. Combinations for Wealth

1. I now tell you of special combinations, giving wealth. One born to these Yogas will surely become wealthy. 2. Yogas for Great Affluence (up to Sloka 8). Should a Rashi of Sukr be Putr Bhava and be occupied by Sukr himself, while Mangal is in Labh Bhava, the native will obtain great riches. 3. Should a Rashi of Budh be Putr Bhava and be occupied by Budh himself, as Labh Bhava is occupied by Candr, Mangal and Guru, the native will be very affluent. 4. Should Simh be Putr Bhava and be occupied by Surya himself, as Sani, Candr and Guru are in Labh Bhava, the native will be very affluent. 5. Should Surya and Candr be in Labh Bhava, as Sani is in Putr Bhava identical with his own Bhava, the native will be very affluent. 6. Should Guru be in Putr Bhava identical with his own Rashi, as Budh is in Labh Bhava, the native will be very affluent. 7. If a Rashi of Mangal happens to be Putr Bhava with Mangal therein, while Sukr is in Labh Bhava, the native will become very affluent. 8. If Kark happens to be Putr Bhava, containing Candr therein, while Sani is in Labh Bhava, the native will become very affluent. 9. Yogas for Wealth (up to Sloka 15). Should Surya be in Simh identical with Lagn and be yuti with, or receiving a Drishti from Mangal and Guru, one will be wealthy. 10. Should Candr be in Kark identical with Lagn and be yuti with, or receiving a Drishti from Budh and Guru, one will be wealthy. 11. Should Mangal be in Lagn identical with his own Rashi and be yuti with, or receiving a Drishti from Budh, Sukr and Sani, the native will be rich. 12. Should Budh's Rashi be Lagn with Budh therein and should Budh be yuti with, or receiving a Drishti from Sani and Guru, the native will be rich. 13. Should Guru be in Lagn identical with his own Rashi and be yuti with, or receiving a Drishti from Budh and Mangal, the native will be rich. 14. If Sukr happens to be in Lagn identical with his own Rashi and be yuti with, or receiving a Drishti from Sani and Budh, one will be wealthy. 15. If Sani is in his own Rashi identical with Lagn and receiving a Drishti from, or being yuti with Mangal and Guru, the native will be wealthy. 16. Other Qualified Grahas. Dharm's Lord and Putr's Lord are capable of bestowing wealth. Similarly Grahas, yuti with Dharm's Lord and/or Putr's Lord are capable of bestowing wealth. There is no doubt, that these Grahas will give wealth during their Dasha periods. 17. The Yogas, mentioned above (up to Sloka 16) should be delineated after knowing favourable, or unfavourable dispositions of the participant Grahas and their strength and weakness. 18-19. Effects of the Divisional Dignities of the Lords of Kendras. If the Lord of a Kendr is in Parijatans, the native will be liberal, if in Uttamans, will be highly liberal, if in Gopurans, will be endowed with prowess, if in Simhasanans, will be honourable, if in Paravatans, will be valorous, if in Devalokans, will be head of an assembly, if in Brahmalokans, will be a sage and, if in Iravatans, will be delighted and be celebrated in all quarters. 20-22. Effects of the Divisional Dignities of Putr's Lord. If Putr's Lord is in Parijatans, the native will take to the branch of learning, befitting his race, if in Uttamans, will have excellent learning, if in Gopurans, will receive worldwide honours, if in Simhasanans, will become a minister, if in also Paravatans, will be endowed with Vedic Knowledge, if in Devalokans, will be a Karm Yogi (performer of actions, worldly and religious rites), if in Brahmalokans, will be devoted to the Lord and, if in Iravatans, will be pious. 23-27. Effects of the Divisional Dignities of Dharm's Lord. If Dharm's Lord is in Parijatans, the native will visit holy places, if in Uttamans, has been visiting holy places in the past births and he will do the same within this life-time, if in Gopurans, will perform sacrificial rites, if in Simhasanans, will be mighty and truthful, conqueror of his senses and will

concentrate only on the Brahman, giving up all religions, if in Paravatans, will be the greatest of ascetics, if in Devalokans, will be an ascetic, holding a cudgel (Lagudi), or he will be a religious mendicant, that has renounced all mundane attachments and carrying three long staves, tied together, in his right hand (Tridandin) and, if in Brahma lokans, will perform Aswamedh Yagya (Horse Sacrifice) and will attain the state of Lord Indra, if in Iravatans, will be a synonym of Dharma, or virtues just, as Lord Ram and Yudhishtira. 28. Lords of Kendras and Konas Related. The Kendras are known, as Vishnu Sthanas (Bhavas of Lord Vishnu), while the Konas are called Lakshmi Sthanas. If the Lord of a Kendr establishes a relationship with the Lord of a Kon, a Raj Yog is obtained. (A sixth kind of relationship can also be extended in this context to Navans positions, though there is no specific classic sanction for this. For example in the case of a Makar native Mangal in the Navans of Sukr and Sukr in the Navans of Mangal will confer a superior Raj Yog. This form of relationship will be equally superior, like the first 3 relationships, mentioned in the earlier paragraph). 29-34 Effects of the Divisional Dignities of Related Lords of Kendras and Lords of Konas. If the Lord of a Kendr and the Lord of a Kon, having a relationship, as indicated in Sloka 28, happen to be in Parijatans, the native will be king and will protect men, if in Uttamans, will be an excellent king, endowed with elephants, horses, chariots etc., if in Gopurans, will be a tiger of kings, honoured by other kings and, if in Simhasanans, will be an emperor, ruling over the entire earth. With the said Raj Yog relationship of the said Grahas in Simhasanans were born Harish Candr, Manu, Bali, Agni Deva and many emperors. In the present Yuga so born is Yudhishtira (Dharm Raj of Mahabharat). Salivahana's birth and that of others will also come with this Yog. With such Lords, placed in Paravatans, Manu etc. were born. The Incarnations of Lord Vishnu took place, when such Lords were placed in Devalokans. With such Lords, placed in Brahma lokans, Lord Brahma was born and, placed in Iravatans, the Swayambhu Manu was born. (Manu is the first of the 14 Manus, identified, as the second creator, who produced the Prajapatis. To Manu the code of laws, Manu Smriti is ascribed).

Ch. 42. Combinations for Penury

1. O Lord, you have stated many Yogas, related to acquisition of wealth. Please tell me such Yogas, causing utter poverty. 2. The native will be penniless, if Lagn's Lord is in Vyaya Bhava, while Vyaya's Lord is in Lagn along with the Lord of a Marak, or receives a Drishti from such a Grah. 3. The native will be penniless, if Lagn's Lord is in Ari Bhava, while Ari's Lord is in Lagn, yuti with, or receiving a Drishti from a Marak Lord. 4. Should Lagn, or Candr be with Ketu, while Lagn's Lord is in Randhr Bhava, the person concerned will be penniless. 5. If Lagn's Lord along with a malefic is in Ari, Randhr, or Vyaya Bhava, while Dhan's Lord is in an enemy's Rashi, or in debilitation, even a native of royal scion will become penniless. 6. If Lagn's Lord is yuti with the Lord of Ari, Randhr, or Vyaya Bhava, or with Sani and, if Lagn's Lord is devoid of a Drishti from a benefic, the native will be penniless. 7. Should Putr's and Dharm's Lords be, respectively, found in Ari and Vyaya Bhava and receive a Drishti from Marak Grahas, the native will be penniless. 8. If malefics, excepting the Lords of Karm and Dharm Bhava, happen to be in Lagn, associated with, or receiving a Drishti from Marak Grahas, one will become penniless. 9. Note the Grahas, that are ruling the Rashis, occupied by the Lords of Ari, Randhr and Vyaya Bhava. If the said disporitors are in such evil Bhavas in turn and are associated with, or receive a Drishti from malefics, the native will be miserable and indigent. 10. The Lord of the Navans, occupied by Candr, joining a Marak Grah, or occupying a Marak Bhava, will make one penniless. 11. Should the Lord of the natal Lagn and that of the Navans Lagn be yuti with, or receive a Drishti from Marak Grahas, one will be penniless. 12. If inauspicious Bhavas are occupied by benefics, while auspicious Bhavas are occupied by malefics, the native will be indigent and will be distressed even in the matter of food. 13. A Grah, associated with one of the Lords of Ari, Randhr and Vyaya Bhava, being bereft of a Drishti from the Lord of a Kon, will in its Dasha periods cause harm to the native's financial aspects. 14. If the 8th/12th from Atma Karak, or Randhr/Vyaya Bhava receive a Drishti from the Atma Karak's Navans Lord and the Lord of Janma Lagn, the native will be bereft of wealth. 15. The native will be a spendthrift, if the 12th from Atma Karak receives a Drishti from the disporitor of Atma Karak, or, if Vyaya Bhava receives a Drishti from the Lord of Lagn. 16-18. Now I tell you some Yogas for poverty along with conditions of their nullifications. Should Mangal and Sani be together in Dhan Bhava, the native's wealth will be destroyed. Should Budh give a Drishti to Mangal and Sani in Dhan Bhava, there will be great wealth. There is no doubt in it. Surya in Dhan Bhava, receiving a Drishti from Sani, will cause penury, while, if Surya is in Dhan Bhava and does not receive a Drishti from Sani, riches and fame will be obtained. The same effects (poverty) will be declared, if Sani is in Dhan Bhava, receiving a Drishti from Surya.

Ch. 43. Longevity

1. O Maharishi Parashar, you have dealt with combinations for wealth and poverty. Kindly detail methods of ascertaining the life-span of human beings. 2-3. O Brahmin, for the benefit of mankind I narrate methods of ascertaining longevity. Knowing that longevity is difficult even for gods. Many exponents have laid down various methods of longevity calculations. Following is the summary of such schools of thought. 4-8. Pindayu. The Grahas contribute to longevity, according to their being in exaltation, or debilitation and also based on their strengths and weaknesses and positions in Ashvini etc. and in the various Rashis. First of all Pindayu is based on the positions of the Grahas. O Brahmin, listen carefully to what I say: 19, 25, 15, 12, 15, 21 and 20 are the number of years, contributed by the Grahas, from Surya etc., when in exaltation. These are half of the above in debilitation. And, if the Grahas are in between exaltation and debilitation, the rule of three process should be used. Deduct the actual position of the Grah from its deep exaltation point. If the product is less than 6 Rashis, deduct it again from 12 Rashis. The product concerned should be multiplied by the number of years allotted to the Grah and divided by 12 to get the Grah's actual contribution. 9. Rectifications. Excepting Sukr and Sani, the contributions, made by others, should be halved, if they are eclipsed by Surya. One third should be reduced, if the Grah is in its inimical Rashi. This does not apply to the one in retrogression (see Vakra Charam). 10-11. Deductions for Grahas in the Visible Half of the Zodiac. Full, half, one third, one fourth, one fifth and one sixth are the deductions of contributions, made by malefics, placed in the visible half of the zodiac. Benefics in such cases lose only half of what malefics lose. Should there be more than one Grah in a Bhava, the deduction, due to the strongest, will only prevail and not deductions, due to other Grahas in that particular Bhava. Waning Candr is a benefic for this purpose. 12-13. Malefics in Lagn. In case Tanu Bhava is occupied by malefics, adopt the following procedure. Convert Lagn's Sphuta into minutes of arc and multiply it by the years etc., contributed by the occupant, and divide by 21600. The years etc. so arrived be deducted from the respective contribution, which will be the net span, donated by the Grah. If there is benefic's Drishti on Lagn, containing malefics, then the loss is only half. 14-15. Lagn's Contribution. The number of years, contributed by Lagn, will correspond to the number of Rashis it gained (from Mesh), while the degrees Lagn has gained in the particular Rashi will also correspondingly donate ($30^\circ = 1$ year). If the Lagn's Lord in the Navans is stronger than Lagn's Lord, then the contribution should be computed only based on the number of Navansas gained (from Mesh), otherwise the computation will be for the Rashi Lagn. 16-17. Nisargayu. O Brahmin, now I tell you about Nisargayu. 1, 2, 9, 20, 18, 20 and 50 are the years, allotted to Candr, Mangal, Budh, Sukr, Guru, Surya and Sani from the period of birth. 18-19. Ansayu. Now I will tell you about Ansayu contributions by Lagn and Grahas. The years correspond to the number of Navansas, counted from Mesh. Multiply the longitude in question by 108. If the product exceeds 12, expunge multiples of 12 and consider the final product in Rashis, degrees etc., as years, months etc. 20-22. The same reductions, as per Pindayu, apply to Ansayu as well; i.e. half for a combust Grah, one third for inimical placement and the ones, due for placements in the half of the zodiac, counted from the 12th backwards. Some scholars suggest further corrections for Ansayu, viz. to increase threefold the contribution of a Grah in exaltation, or in own Bhava and double the contribution, if the contributor is in his own Navans, or in his own Dreshkan. If doubling and trebling is warranted, only trebling be done. In case of reductions also only halving is to be done, if both halving and reducing a third are required. That is how the final life-span of men be understood. 23. Longevity for Other Living Beings. For other living beings as well such computations can be made. The said figure should be multiplied by the figure, corresponding to its full span of life and divided by the figure, corresponding to the full span of life for human beings. 24-29. Full Life Span of Various Living Beings. Now I'll tell you about the full life-span figures for various living beings. Gods and sages enjoy endless life-span (in astronomical proportions, as against ordinary mortals). The full life-span of eagles, owls, parrots, crows and snakes is one thousand years. For falcon, monkey, bear and frog the full span of life is 300 years. Demon's full life-span is 150 years, while it is 120 for human beings, 32 for horses, 25 for donkeys and camels, 24 for oxen and buffaloes, 20 for peacocks, 16 for goats and rams. 14 for swans, 12 for cuckoo, dog and dove, 8 for hens etc. and 7 for birds etc. 30-31. Choice of Longevity. I have narrated 3 different methods of longevity. Listen to me about the choice among the three systems. According to which of the three, Lagn, Surya, or Candr is stronger than the other two, Ansayu, Pindayu, or Nisargayu should be, respectively, chosen. 32. Doubtful Cases. If two among Lagn, Surya and Candr

gain equal strength, then longevity should be worked out, as per both systems and the average of both should be considered. If all the three are equally strong, the average of the three should be considered. 33-40. Other Clues to Longevity. O excellent of the Brahmins, I will now give you details of other methods in the matter of longevity, as under. This is based on the positions of Lagn's Lord, Randhr's Lord, Sani, Candr, natal Lagn and Hora Lagn. These six are grouped into three groups thus: the Lords of Lagn and of Randhr Bhava on the one hand, Sani and Candr on the other hand and the natal Lagn and Hora Lagn on yet the other hand. Out of a group of two, if the two are in Movable Rashis, long life is denoted. One in a Fixed Rashi and the other in a Dual Rashi will also bestow long life. One in a Movable Rashi and the other in a Fixed Rashi will give medium life. If both are in Dual Rashis, then again medium life will be obtained. Short life is denoted, if one is in a Movable Rashi, as the other is in a Dual Rashi, or, if both are in Fixed Rashis. The type of life, denoted by three, or two groups be only considered. If the three groups denote different scales, then the one, indicated by the pair of natal Lagn and Hora Lagn should be only considered. In case of three different indications, if Candr is in Lagn, or Yuvati Bhava, then the one, indicated by the Sani-Candr pair will only come to pass. 41-44. Further Clarifications. If long life is denoted by all the said three groups, the span is 120 years, if by two groups, it is 108 years and, if only by one group it is 91 years. If medium life is arrived at by three groups, it is 80 years, if indicated by 2 groups, it is 72 years and, if by one group, it is 64 years. If short life is denoted by the said three groups, it is only 32 years, if indicated by two groups, the life-span is 36 years and, if by one group, the life-span is 40 years. These are rectified, as under. 45-46. Rectifications. If the contributor is in the beginning of a Rashi, his donation will be full and it will be nil, if he is at the end of a Rashi. For intermediary placements rule of three process will apply. Add the longitudes of the contributors and the sum so arrived at must be divided by the number of contributors. The latest product should be multiplied by the number of basic years and divided by 30. This will yield the net longevity. 47. Special Rule for Sani. Should Sani be a contributor, the class of longevity declines. Some advocate contrarily an increase of class in this context. If Sani is in its own Rashi, or in exaltation, change in class will not occur. Even, if he receives a Drishti from, or is yuti with only a malefic, no change occurs. 48. Special Rule for Guru. If Guru is in Lagn, or in Yuvati Bhava and receives a Drishti from, or is yuti with only benefics, the class of longevity will increase. 49-50. Increase and Fall in Class of Longevity. From very short life to short life, from short life to medium life, from medium life to long life and from long life to extremely long life are the increases in the classification of longevity, when Guru warrants an increase. The reverse is true, if Sani warrants a fall in the span of life. 51. (Maitreya says) You have narrated various kinds of longevity computations. Please favour me by denoting subtle classes thereof and poor and long life-spans. 52. (Maharishi Parashar replies) These are seven-fold, viz. Bal Risht, Yog Risht, short, medium, long, super-natural (Divya) and immortality (Amritayu). 53-54. The life-span in Bal Risht is 8 years, in Yog Risht 20 years, in short, medium and long lives, respectively, 32, 64 and 120 years. Super-natural life-span is 1000 years. Above this super-natural life-span of 1000 years it is Amritayu, which can be acquired only by those, who deserve it. 55. Limitless Longevity. Should Kark be Lagn with Guru and Candr therein, while Sukr and Budh are in Kendras and others are in Sahaj, Ari and Labh Bhava, the native will obtain limitless longevity. 56. Super-Natural Longevity. One having benefics in Kendras and/or Konas, while malefics are in Sahaj, Ari and Labh Bhava will obtain super-natural life-span. Randhr Bhava in this case should be one of the Rashis, owned by a benefic. 57. Living until the End of the Yuga. One born in Kark Lagn will live till the end of the Yuga, if Guru is in a Kendr and happens to be in Gopurans, while Sukr is in a Kon and happens to be in Paravatans. 58. Living the Life-Span of a Sage. Guru in Simhasanans, being in Lagn, Sani in Devalokans and Mangal in Paravatans. If these are so, one will enjoy the life-span, as due to a sage. 59. Good Yogas increase the life-span and bad Yogas decrease the same. Hence I tell you such Yogas, as to know of full, medium and short span combinations. 60. If a Kendr contains a benefic, while Lagn's Lord is yuti with, or receives a Drishti from a benefic, or Guru in particular, the native will live a full span of life. 61. Should Lagn's Lord be in a Kendr yuti with, or receiving a Drishti from Guru and Sukr, full life-span will result. 62. If at birth three Grahas are exalted, out of which the Lords of Lagn and Randhr Bhava are inclusive, as Randhr Bhava is devoid of a malefic in it, full life-span will result. 63. Long life is denoted, if three Grahas are in Randhr Bhava, in exaltation, own, or friendly divisions, while Lagn's Lord is strong. 64. If Sani, or Lagn's Lord is yuti with any exalted Grah, long life will result. 65. Long life will be enjoyed, if malefics are in Sahaj, Ari and Labh Bhava, while benefics are in Kendras. 66. If Ari, Yuvati and Randhr Bhava are occupied by benefics, while malefics are in Sahaj and Labh Bhava, full life-span will follow the birth. 67. If Randhr's Lord is friendly to Surya, while malefics are in Ari and Vyaya Bhava, as Lagn's Lord is in a Kendr, the native will live the full span of life. 68. O excellent of the Brahmins, if a malefic is in Randhr Bhava, while Karm's Lord is exalted, one will be long-lived. 69. Long life will follow, if Lagn is a Dual Rashi, while Lagn's Lord is in a Kendr, or in exaltation, or in a Kon. 70. Should Lagn be a Dual Rashi, while two malefics are in a Kendr with reference to a strong Lagn's Lord, long life is indicated. 71-73. If the stronger among Lagn's Lord and Randhr's Lord is placed in a Kendr, long life is indicated and, if in a Panaphara, medium life is indicated, if in Apoklima, short life will come to pass. According to Lagn's Lord being friendly, neutral, or inimical to Surya, long, medium, or short life will result. 74. Should Mangal and Sahaj's Lord, or Randhr's Lord and Sani be combust, or be yuti with malefics, or receive a Drishti from malefics, there will be short life. 75. If Lagn's Lord is in Ari, Randhr, or Vyaya Bhava, yuti with malefics and devoid of Yuti with and/or Drishti from a benefic, short life will come to pass. 76. If malefics are in Kendras, devoid of Yuti with, or a Drishti from benefics, while Lagn's Lord is not strong, only short life will result. 77. O excellent of Brahmins, if Vyaya and Dhan Bhava are occupied by malefics and devoid of a Drishti from a benefic, or of Yuti with a benefic, the native will be short-lived. 78. If the Lords of Lagn and Randhr Bhava are bereft of dignities and strength, short life will come to pass. If the Lords of Lagn and Randhr Bhava are helped by others, while being so, medium life-span will come to pass.

Ch. 44. Marak Grahas

1. O Maharishi Parashar, you have mentioned a lot about longevity. Be kind enough to throw light on Marakas, or killers. 2-5. O Brahmin, Sahaj and Randhr Bhava are the two Bhavas of longevity. The Bhavas, related to death, are the 12th from each of these, i.e. Dhan and Yuvati Bhava are Marak Bhavas. 3. Out of the two, Dhan Bhava is a powerful Marak Bhava. The Lords of Dhan and Yuvati Bhava, malefics in Dhan and Yuvati Bhava and malefics, yuti with Dhan's Lord and yuti with Yuvati's Lord are all known, as Marakas. The major and sub-periods of these Grahas will bring death on the native, depending on whether he is a long life, medium life, or short life person. 6-7. The Dasha of a benefic Grah, related to Vyaya's Lord may also inflict death. End may descend on the native in Randhr's Lord's Dasha. The Dasha of a Grah, which is an exclusive malefic, may also cause death. 9. Should Sani be ill-disposed and be related to a Marak Grah, he will be the first to kill in preference to other Grahas. 10-14. O Brahmin, I tell you further about Marakas. Narrated earlier are three kinds of life-spans, viz. short, medium and long. Short life is before 32 years, later on up to 64 it is medium life and from 64 to 100 it is long life. Beyond 100 the longevity is called supreme. O excellent of the Brahmins, it is impossible to decide upon longevity till the native is 20 years old. Till such year the child should be protected by sacred recitations, religious offerings (of Ghi etc.) to consecrated fire, as prescribed in the Vedas etc. and through medical treatments, for premature death may descend on the child due to sins of father and mother, or of its own (in the previous birth). 15-21. I further mention about the Marak Grahas. One born with short life combinations may face death in the Dasha, denoted by Vipat star (3rd from the birth star), one of medium life may die in the Dasha, denoted by Pratyak star (5th from the birth star). In the Dasha, denoted by Vadh star (7th from the birth star), one with long life may obtain his end. The Dasha of the Lord of the 22nd Dreshkan, or 23rd, or 3rd, or 5th, or 7th asterisms may also cause death. The Lords of the 2nd and the 12th, counted from Kark, may bring death. This is true, when Candr is a malefic. If he happens to be a benefic, there will be diseases (not death). Death may come to pass in the Dasha of Ari's Lord and in the subperiods of Ari's, Randhr's and/or Vyaya's Lords. Should there be many Marakas and, if these Marakas are strong, there will be diseases, miseries etc. in major and sub-periods. Thus these are Marakas and are primarily related to bring death upon the native. According to their dispositions there may be death, or difficulties. 22-24. Rahu and Ketu, as Marakas. If Rahu, or Ketu are placed in Tanu, Yuvati, Randhr, or Vyaya Bhava, or happen to be in the 7th from a Marak Lord, or are placed with such a Grah, they acquire powers of killing in their major, or sub-periods. For one born in Makar, or in Vrischik, Rahu will be a Marak. Should Rahu be in Ari, Randhr, or Vyaya Bhava, he will give difficulties in his Dasha periods. He will not, however, do so, if Rahu receives a Drishti from, or is yuti with a benefic. 25-31. Sahaj Bhava and Death. O excellent of Brahmins, if Surya, being with strength, is in Sahaj Bhava, one will obtain his death, due to a king (legal punishments). Candr in Sahaj Bhava will cause death, due to tuberculosis, while wounds, weapons, fire and thirst will cause death through Mangal in Sahaj Bhava. If Sahaj Bhava receives a Drishti from, or is occupied by Sani and Rahu, death will be through poison, water, or fire, or fall from heights, or confinement. Death will surely come to descend through insects, or leprosy, if Candr and Gulik occupy, or give a Drishti to Sahaj Bhava. Budh, giving a Drishti to, or occupying Sahaj Bhava, will bring death, followed by fever. Guru in Sahaj Bhava, or giving a Drishti to Sahaj Bhava, will cause death by swelling, or tumours. Urinary diseases will cause death, if Sukr is in, or gives a Drishti to Sahaj Bhava. Many

Grahas, giving a Drishti to, or occupying Sahaj Bhava, will bring death through many diseases. 32. If Sahaj Bhava is occupied by a benefic, death will be in an auspicious place (like a shrine) and, if Sahaj Bhava is occupied by a malefic, death will be in sinful places. Mixed occupation of Sahaj Bhava will yield mixed results with regard to the place of death. 33. Consciousness will prevail at the time of death, if Guru, or Sukr are placed in Sahaj Bhava. With other Grahas in Sahaj Bhava there will be unconsciousness before death. 34. According to Sahaj Bhava being a Movable, a Fixed, or a Dual Rashi, death will be, respectively, in a foreign place (other than native birth place), in one's own house, or on the way. 35-36. Occupants of Randhr Bhava. Note the occupant of Randhr Bhava. If it is Surya, death will be through fire, if Candr is in Randhr Bhava, through water, if Mangal, through weapons, if Budh, through fever, if Guru, through diseases, if Sukr, through hunger and, if Sani, through thirst. 37. If Randhr Bhava is occupied by, or receives a Drishti from a benefic, while Dharm's Lord is yuti with a benefic, the native will die in a shrine. If Randhr Bhava is occupied by, or receives a Drishti from a malefic, while Dharm's Lord is yuti with a malefic, death will be in a place, other than a shrine. 38-39. Fate of the Human Physical System. Should there be a benefic's Dreshkan in Randhr Bhava (22nd Dreshkan), the body will be burnt in fire (as prescribed in Shastras). If a malefic's Dreshkan happens to be in Randhr Bhava, the body will be thrown away in water. If the Dreshkan in Randhr Bhava is owned by a mixed Grah, the dead body will only dry up. If the Dreshkan in Randhr Bhava is a serpent Dreshkan, the body will be eaten away by animals, crows etc. 40. Serpent Dreshkanas. The 2nd and 3rd Dreshkan in Kark, the initial one in Vrischik and the last one in Meen are designated, as serpent Dreshkanas. 41-42. Pre-natal Abode. O excellent of Brahmins, the stronger of the two luminaries, Surya and Candr, occupying a Dreshkan of Guru, denotes the descent from the world of gods. If the stronger of the luminaries occupies the Dreshkan of Sukr, or Candr, the descent is from the world of the Manes, if the stronger of the two luminaries is in the Dreshkan of Surya, or Mangal, the descent is from the world of Yama (world of the death) and, if in Dreshkan of Budh, or Sani, the descent is from the hell. 43-45. Ascent after Death. According to the following Grahas in Vyaya, Yuvati, Ari, or Randhr Bhava, the native will attain one of the different worlds after death: Guru heaven, Candr, or Sukr the world of Manes, Mangal and/or Surya earth (rebirth), Budh and/or Sani hell. In case the said Bhavas are not occupied, the native will go to the world, indicated by the stronger of the Dreshkan Lords, related to Ari and Randhr Bhava. The relative Grah's exaltation etc. will denote the high, medium and low status the native will obtain in the said world. 46. Other Grahas and Rashis, becoming Marakas, are being discussed in the chapter, related to Dashas.

Ch. 45. Avasthas of Grahas

1. O Maharishi Parashar, you have earlier stated, that the Avasthas, or states of the Grahas are to be considered in the context of the effects of the Grahas. Be so kind to tell me about this. 2. O excellent of Brahmins, various kinds of Avasthas of the Grahas have been expounded. Out of these, I will give you the summary of Baal (infant) and other states of the Grahas. 3. Baal, Kumar, Yuv, Vridhh and Mrit Avastha (Baal Adi Avasthas). Infant, youthful, adolescent, old and dead are the states of the Grahas, placed in the ascending order at the rate of six degrees in odd Rashis. In the case of even Rashis this arrangement is in reverse order. (Vridhh - Advanced, Mrit - In extremis) 4. Results. One fourth, half, full, negligible and nil are the grades of the results, due to a Grah in infant, youthful, adolescent, old and dead Avasthas. 5. Awakening, Dreaming and Sleeping States. If a Grah is in its own Rashi, or in exaltation, it is said to be in a state of awakening (alertness). In the Rashi of a friend, or of a neutral it is in dreaming state, while in an enemy's Rashi, or in debilitation it is in a state of sleeping. 6. According to a Grah, being in Awakening, Dreaming, or Sleeping states, the results, due to it will be full, medium, or nil. 7. Other Kinds of States. There are nine kinds of other Avasthas, viz. Dipt, Swasth, Pramudit, Shanta, Din, Vikal, Duhkhit, Khal and Kop. 8-10. If a Grah is in its exaltation Rashi, it is in Dipt Avastha, if in its own Rashi, it is in Swasth, if in a great friend's Rashi, it is in Pramudit, if in a friendly Rashi, it is in Shanta, if in a neutral Rashi, it is in Din, if a Grah is yuti with a malefic, it is in Vikal, if is in an enemy's Rashi, it is in Duhkhit, if in a great enemy's Rashi, it is in Khal and, if a Grah is being eclipsed by Surya, it is in Kop. Depending on such a state of the Grah, the Bhava, occupied by it will obtain corresponding effects. 11-18. Yet other Avasthas. Lajjit, Garvit, Kshudhit, Trushit, Mudit and Kshobhit are the other kinds of Avasthas, due to the Grahas. Placed in Putr Bhava, if a Grah is associated with Rahu, or Ketu, or with Surya, Sani, or Mangal, it is in Lajjit Avastha. If a Grah is in exaltation, or in Mooltrikon, it is Garvit. If a Grah is in an enemy's Rashi, or yuti with an enemy, or receives a Drishti from an enemy, or even, if a Grah is yuti with Sani, the Avastha is Kshudhit. If a Grah is in a watery Rashi and receives a Drishti from a malefic, but does not receive a Drishti from a benefic, the Avastha is called Trushit. If a Grah is in a friendly Rashi, or is yuti with, or receives a Drishti from a benefic, or is yuti with Guru, it is said to be in Mudit Avastha. If a Grah is yuti with Surya and receives a Drishti from, or is yuti with a malefic, or receives a Drishti from an enemy, it is said to be in Kshobhit. The Bhavas, occupied by a Grah in Kshudhit, or in Kshobhit, are destroyed. 19-23. The learned should estimate the effects, due to a Bhava, in the manner, cited above, after ascertaining the strength and weakness. Weak Grahas cause reduction in good effects, while stronger ones give greater effects. If a Grah, posited in Karm Bhava, is in Lajjit, Kshudhit Avastha, or Kshobhit Avastha, the person will always be subjected to miseries. If a Grah in Putr is in Lajjit, there will be destruction of progeny, or there will be only one surviving child. Surely the wife of the native will die, if there is a Grah in Yuvati in Kshobhit, or in Trushit Avastha. 24-29. Effects of Garvit, Mudit, Lajjit, Kshobhit, Kshudhit and Trushit Avastha. A Grah in Garvit Avastha will cause happiness through new houses and gardens, regalhood, skill in arts, financial gains at all times and improvement in business. A Grah in Mudit Avastha will give residences, clothes, ornaments, happiness from lands and wife, happiness from relatives, living in royal places, destruction of enemies and acquisition of wisdom and learning. A Grah in Lajjit will give aversion to God, loss of intelligence, loss of child, interest in evil speeches and listlessness in good things. A Grah in Kshobhit will give acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction to income, due to royal wrath. A Grah in Kshudhit will cause downfall, due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an eclipsed mind, due to miseries. A Grah in Trushit Avastha will cause diseases through association with females, leading over wicked deeds, loss of wealth, due to one's own men, physical weakness, miseries, caused by evil people and decline of honour. 30-37. Calculation of Shayan Adi Avasthas. Now I will tell you of the Avasthas, viz. Shayan, Upavesan, Netrapani, Prakash, Gaman, Agaman, Sabh, Agam, Bhojan, Nritya Lips, Kautuk and Nidr and the Chesthas of such Avasthas. Note the number of the star, occupied by the Grah, for which an Avastha is to be calculated. Multiply that number by the number, denoted by the Grah (Surya 1 to Sani 7). The figure so arrived at should again be multiplied by the number of the Navans, where the Grah is in. Add to this the number of the birth asterism (ruling star, the one, occupied by Candr), the number of Ghatis of birth and the number of Rashis, Lagn gained from Mesh (Mesh 1, Vrishabh 2 and so forth). This figure should be divided by 12 and the remainder will indicate the corresponding Avastha of the Grah. The sub-state in the said Avastha can be found out in the following way. Multiply the figure (Sayan 1 to Nidr 12), denoted by the Avastha concerned, by the same figure and increase it by the figure, denoted by the Anka value for the first syllable of the native's personal name. Divide the product so obtained by 12. The remainder thereof should be further increased by constant additves of the Grahas in the following way: Surya 5, Candr 2, Mangal 2, Budh 3, Guru 5, Sukr 3, Sani 3, Rahu (Ketu) 4. The product so arrived at should be divided by 3. In the process of calculation, if it happens, that the remainder is 1, it is Drishti, if 2, it is Chesht and, if 0, it is Vichesht. Notes. Shayan Adi are of supreme importance, as compared to the other kinds of Avasthas. In place of Navans, given above, some translators interpret the word Ans, as degree, occupied by the Grah, which is obviously not correct. In this connection the reader's attention is drawn to Balabhadri's Hora Ratna, Ch. 3, wherein the author, Balabhadri himself, gives an example for Surya, being in the 7th Navans of Simh and thus he considered only 7, as multiplier. He quotes Adhibhut Sagara, as his authority for calculation of Sayan Adi. Agaman Avastha is known, as Gamanechch by some exponents. Anka value is 1 for a, ka, cha, ? a, dha, bha and va, 2 for i, kha, ja, ?ha, na, ma and sha, 3 for u, ga, jha, ta, pa, ya and sa, 4 for e, gha, ? a, tha, pha, ra and sa, 5 for o, ca, ?ha, da, ba, la and ha. 38-39. Effects of Chesht etc. If the sub-state is Drishti in an Avastha, the results, being stated for the Avastha, will be medium, the effects will be full in Chesht and negligible in Vichesht. The good and bad effects of Grahas should be deciphered, based on the strength and weakness of the Grahas. In exaltation the Grahas reveal effects in a pronounced manner, due to Avasthas. 40-51. Effects of Surya's Avasthas. If Surya is in Sayan Avastha, the native will incur digestive deficiency, many diseases, stoutness of legs, bilious vitiation, ulcer in the anus and heart strokes; if in Upavesan, will suffer poverty, will carry loads, will indulge in litigations, be hard-hearted, wicked and will lose in his undertakings; if is in Netrapani, will always be happy, wise, helpful to others, endowed with prowess and wealth, very happy and will gain royal favours; if in Prakash, will be liberal in disposition, have plenty of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be greatly strong and endowed with charming beauty; if in Gaman, will be disposed to live in foreign places, be miserable, indolent, bereft of intelligence and wealth, be distressed, due to fear and will be short-tempered; if in Agaman, will be interested in others' wives, be devoid of his own men, be interested in movements and skilful in doing evil deeds, be dirty, ill-disposed and will be a talebearer; if in Sabh, will be disposed to help others, be always endowed

with wealth and gems, be virtuous, endowed with lands, new houses and robes, be very strong, very affectionate to his friends and very kindly disposed; if in Agam, will be distressed, due to enemies, fickle-minded, evil-minded, emaciated, devoid of virtuous acts and intoxicated with pride; if in Bhojan, will experience pains in joints, will lose money on account of others' females, will have strength, declining off and on, be untruthful, will incur head-aches, eat remnant food and will take to bad ways; if in Nritya Lips, will be honoured by the learned, be a scholar, will have knowledge of poetry etc. and will be adored by kings on the earth; if is Kautuk, will always be happy, will be endowed with Vedic Knowledge and will perform Yagyas, will move amidst kings, have fear from enemies, will be charming-faced and be endowed with knowledge of poetry; if in Nidr, will have a strong tendency towards being drowsy, will live in foreign (distant) places, will incur harm to his wife and will face financial destruction. Surya in Upavesan will make one an artisan, black in complexion, devoid of learning and miserable. One will serve others. In Netrapani there will be all kinds of happiness, if Surya is in Putr, Dharm, Karm, or Yuvati. In other Bhavas Netrapani of Surya will give eye diseases and enmity with all. If Surya is in Prakash, the native will be meritorious, religious and liberal, will enjoy pleasures, be equal to a prince and will enjoy the status of Kuber, the God of wealth. However, the Prakash of Surya, placed in Yuvati, or Putr will cause loss of the first child and will produce many litigations. If Surya is in Gaman, the native will incur disease of the feet and will be very mean. If in Agaman, Surya in Vyaya, or in Yuvati will destroy progeny and will give very limited wealth. If in Agam, Surya will give many miseries, an ugly appearance and foolishness. However, he will give wealth. Surya in Bhojan in Dharm will cause many hindrances to spiritual and religious undertakings. In other Bhavas Surya in Bhojan will cause head and ear diseases, apart from joint pains. Though Maharishi Parashar states, that the native with Surya in Kautuk Avastha will have fear from enemies, Bal Bhadr exempts such evil effect for the Ari Bhava position. Surya in Kautuk in other Bhavas will give a number of daughters, two wives, itch, excellence, liberality etc. If Surya is in Nidr, the native will be predisposed to incur piles and elephantiasis, will experience a lack of peace and he will be liable to lose his first child. 52-63. Effects of Candr's Avasthas. If Candr is in Sayan, the native will be honourable, sluggish, given to sexual lust and he will face financial destruction; if in Upavesan, will be troubled by diseases, be dull-witted, not endowed with mentionable wealth, will be hard-hearted, will do unworthy acts and will steal others' wealth; if in Netrapani, will be troubled by great diseases (long lasting in nature), be very garrulous, wicked and will indulge in bad deeds. Should Candr be in Prakash, the native will be famous in the world, will have his virtues exposed through royal patronage, will be surrounded by horses, elephants, females and ornaments, will visit shrines. If Candr is in Gaman with decreasing rays, the native will be sinful, cruel and always troubled by afflictions of sight. If Candr is in Gaman with increasing rays, the native will be distressed, due to fear. If Candr is in Agaman, the native will be honourable, will suffer diseases of the feet, will secretly indulge in sinful acts, will be poor and devoid of intelligence and happiness; if in Sabh, will be eminent among men, honoured by kings and kings of kings, will be very beautiful, will subdue the passion of women and will be skilful in sexual acts, will be virtuous; if in Agam, will be garrulous and virtuous and, if the said Candr is of dark fortnight, the native will have two wives, he will be sick, highly wicked and violent; if in Bhojan, will be endowed with honour, conveyances, attendants, social status, wife and daughters, provided Candr is Full 'Purna'; if in Bhojan and is of dark fortnight, auspicious effects will fail to come; if in Nritya Lips and is endowed with (fortnightly) strength, will be strong, will have knowledge of songs and will be a critic of beauty of things; if in Nritya Lips and of dark fortnight, i.e. not endowed with strength, the person will be sinful; if in Kautuk, the native will attain kingship, lordship over wealth and skill in sexual acts and in sporting with harlots. Should waxing Candr, being yuti with Guru, be in Nidr, the native will be quite eminent. If waxing Candr is in Nidr, but devoid of Guru's Yuti, the native will lose his wealth on account of females and female jackals will be crying around his abode (as though it were a cemetery). 64-75. Effects of the Avasthas of Mangal. If Mangal is in Sayan, the native will be troubled by wounds, itch and ulcer. If Mangal is placed in Upavesan, the native will be strong, sinful, untruthful, eminent, wealthy and bereft of virtues. If Mangal is placed in Lagn and happens to be in Netrapani, there will be penury; if placed in other Bhavas, Netrapani will confer rulership of a city. Should Mangal be in Prakash, the native will shine with virtues and will be honoured by the king. Mangal in Prakash in Putr will cause loss of children and of wife. If Mangal is in Prakash in Putr and happens to be there with Rahu, a severe (positional) fall will descend on the native. Should Mangal be in Gaman, the native will be always roaming, will have fear of multiple ulcers, will incur misunderstandings with females, will be afflicted by boils, itches etc. and will incur financial decline. If Mangal happens to be in Agaman Avastha, the native will be virtuous, endowed with precious gems, will adore a sharp sword, will walk with the gait of an elephant, will destroy his enemies and will remove the miseries of his people. If Mangal is placed in Sabh and happens to be in exaltation, the native will be skilful in conducting wars, will hold the flag of righteousness aloft and will be wealthy; if Mangal happens to be in Sabh in Putr, or Dharm, the native will be bereft of learning; if Mangal is in Sabh in Vyaya, childlessness and no wife and no friends will result; if Mangal is in other Bhavas in Sabh, the native will be a scholar in a king's court (poet laureate), be very wealthy, honourable and charitable. If Mangal is in Agam, the native will be devoid of virtues and good deeds, will be distressed by diseases, will acquire diseases of the root of the ears ('Karan Mularogam' & 'Padamulam Urumulam' etc.) and severe gout pains, will be timid and will befriend evil lot. If Mangal is with strength, while in Bhojan Avastha, the native will eat sweet-food; if devoid of strength, will indulge in base acts and be dishonourable. If Mangal is in Nritya Lips, the native will earn wealth through the king and will be endowed with fullness of gold, diamonds and corals in his house; if in Kautuk, will be curious in disposition and will be endowed with friends and sons; if in Kautuk and simultaneously exalted, will be honoured by the king and the virtuous and will be virtuous himself; if in Nidr, will be short-tempered, devoid of intelligence and wealth, will be wicked, fallen from virtuous path and troubled by diseases. Should Mangal be in Upavesan in Lagn, the native will be extremely sinful and he will incur several diseases, will be indigent and not peaceful. If Upavesan occurs for Mangal in Dharm, the native will lose his whole wealth apart from his wife and progeny. Mangal in Netrapani in Lagn will give poverty and will destroy the native's wife and progeny; if Mangal is in Netrapani in other Bhavas, this confers on the native all kinds of wealth and happiness from wife and children. The Dhan, or Yuvati position of Mangal in Netrapani will cause fear from lions and snakes apart from giving earnings from lands. Furthermore the native's wife will predecease him. Should Mangal be in Prakash in Putr, or in Yuvati, the native will lose his wife and all children. If Mangal is placed in Putr in Prakash and is yuti with Sani, the native will kill cows. Should Mangal be in Gaman in Lagn, the native will be active in his assignments, will incur diseases of the joints, burning pains in the eyes and will obtain dental afflictions and the like, he will have fear from dogs and will adore the guise of a female. In other Bhavas Mangal in Gaman will bring royal favours, leadership and luxuries of life. Mangal in Agaman will cause piles and diseases of the rectum. If Mangal is in Bhojan, or in Sayan in Putr, or in Randhr, there will be untimely death for the native. In other Bhavas Bhojan of Mangal will confer wealth. Should Mangal be in Nritya Lips and happens to be in Lagn, Dhan, Yuvati, or Karm, the native will receive all kinds of happiness; there will be miseries in abundance, if Mangal is in Nritya Lips and placed in Randhr, or Dharm, apart from incurring untimely death. In other Bhavas Nritya Lips of Mangal will make the native akin to Kuber. Mangal in Yuvati, or in Dharm in Kautuk will give several diseases and death of the first child and wife. In other Bhavas Kautuk will confer scholarship, various kinds of wealth, two wives and more female children. In Nidr Mangal in Lagn, Dhan, Sahaj, Dharm, Karm, or Labh will give scholarship, foolishness and poverty. Putr, or Yuvati placement of Mangal in Nidr will give many miseries and many male children. Should Rahu join Mangal in Nidr in any Bhava, the native will have many wives, be miserable and will suffer from some diseases on the surface of the feet. 76-86. Effects of Budh's Avasthas. Should Budh in Sayan be in Lagn, the native will be lame and will have reddish eyes (like the black bee); if Budh is in Sayan in other Bhavas, the native will be addicted to licentious (disregarding certain rules) pleasures and be wicked. If Budh is in Upavesan in Lagn, the native will possess (the seven principle) virtues; if Budh in Upavesan is in Lagn, receiving a Drishti from a malefic, or Drishtis from malefics, or is yuti with malefics, penury will result; if Budh in Upavesan is in Lagn, receiving a Drishti from a benefic, or Drishtis from benefics, or is yuti with benefics, financial happiness will follow. If Budh is in Netrapani, the native will be devoid of learning, wisdom, well wishers and satisfaction, but he will be honourable; if Budh is in Putr in Netrapani, the subject will be bereft of happiness from wife and sons, will be endowed with (more) female children and will gain abundant finance through royal patronage. If Budh is in Prakash, the native will be charitable, merciful and meritorious, he will cross the boundaries of ocean in respect of many branches of learning, he will be endowed with the great faculty of discrimination and will destroy evil people; if in Gaman, will visit the courts of kings on many occasions and Goddess Lakshmi will dwell in his abode; if in Agaman, the same effects, due to his being in Gaman, will fructify; if in Sabh and happens to be in exaltation, will be affluent and meritorious at all times, will be equal to Kuber, or will be a king, or a minister, will be devoted to Lord Vishnu and Lord Shiva, will be virtuous and will attain full enlightenment. Should Budh be in Agam, the native will serve base men and will gain wealth thereby, will have two sons and one fame bringing daughter. If Budh is in Bhojan, the native will face financial losses through litigations, will physically lose on account of fear from the king, will be fickle-minded and will be bereft of physical and conjugal felicity; if in Nritya Lips, will be endowed with honour, conveyances, corals (gems etc.), sons, friends, prowess and recognition in assembly, due to his scholarship; if Budh in Nritya Lips Avastha is in a malefic's Rashi, the native will be addicted to prostitutes and will long for licentious pleasures. If Budh is in Kautuk in Lagn, the native will be skilful in music; if Budh is in

Yuvati, or Randhr with Kautuk, the native will be addicted to courtesans; if Budh in Kautuk is placed in Dharm, the native will be meritorious and attain heavens after death. If Budh is in Nidr, the native will not enjoy comfortable sleep, will be afflicted by neck, or neck joint 'Samadhi' diseases, will be devoid of co-born, afflicted by miseries galore, will enter into litigations with his own men and will lose wealth and honour. 87-98. Effects of Guru's Avasthas. If Guru is in Sayan, the native will be strong, but will speak in whispers, he will be very tawny in complexion, will have prominent cheeks and will have fear from enemies; if in Upavesan, will be garrulous and very proud, will be troubled by the king and enemies and will have ulcers on the feet shanks, face and hands; if in Netrapani, will be afflicted by diseases, be devoid of wealth, fond of music and dances, libidinous, tawny in complexion and will be attached to people of other castes; if in Prakash, will enjoy virtues, will be happy, splendidous and will visit holy places, devoted to Lord Krishna; if Guru in Prakash is exalted, will attain greatness among men and will be equal to Kuber; if in Gaman, will be adventurous, happy on account of friends, scholarly and endowed with Vedic learning and with various kinds of wealth; if in Agaman, serving force, excellent women and the goddess of wealth will never leave the native's abode; if in Sabh, will attain comparability with Guru (God of speech) in the matter of speech, will be endowed with superior corals, rubies and wealth, will be rich with elephants, horses and chariots and will be supremely learned; if in Agam, will be endowed with various conveyances, honours, retinue (many persons will take good care of him), children, wife, friends and learning, will be equal to a king, extremely noble, fond of literature and will take to the path of the virtuous; if in Bhojan, will always beget excellent food and horses, elephants and chariots, while Lakshmi, the Goddess of Wealth, will never leave his house; if in Nritya Lips, will receive royal honours, be wealthy, endowed with knowledge of moral law 'Dharma' and Tantra, will be supreme among the learned and be a great grammarian; if in Kautuk, will be curious in disposition, very rich, will shine, like Surya in his circles, be exceedingly kind, happy, honoured by the kings, endowed with sons, wealth and just disposition, will be very strong and he will be a scholar in the king's court; if in Nidr, will be foolish in all his undertakings, will suffer irredeemable penury and will be devoid of righteous acts. 99-110. Effects of Sukr's Avasthas. If Sukr is in Sayan, the native, although strong, will incur dental disease, he will be very short-tempered, bereft of wealth, will seek union with courtesans and be licentious; if in Upavesan, will be endowed with a multitude of nine gems ('Navamin Vraja') and golden ornaments, be ever happy, will destroy enemies and will be honoured by the king, will have highly increased honours; if in Netrapani in Lagn, Yuvati, or Karm, there will be loss of wealth on account of afflictions of the sense of sight (heavy medical expenses, due to severe eye diseases); if Netrapani occurs, when Sukr is in other Bhavas, the native will own large houses. Should Sukr be in Prakash in its own Rashi, in its exaltation Rashi, or in a friendly Rashi, the native will sport, like a lofty elephant, will be equal to a king and be skilful in poetry and music. If Sukr is in Gaman, the native will not have a long-living mother, will lament over separation from his own people and will have fear from enemies; if in Agaman, will command abundant wealth, will undertake to visit superior shrines, will be ever enthusiastic and will contract diseases of the hand and foot; if in Sabh, will earn eminence in the king's court, will be very virtuous, will destroy enemies, be equal to Kuber in wealth, will be charitable, will ride on horses and will be excellent among men; if in Agam, there will be no advent of wealth, but there will be troubles from enemies, separation from children and relatives, diseases and lack of pleasures from the wife. Should Sukr be in Bhojan, the native will be distressed, due to hunger, diseases and many kinds of fear from enemies; if Sukr is in Kanya in Bhojan, the native will be very rich and will be honoured by scholars. If Sukr is in Nritya Lips, the native will be skilful in literature and intelligent, will play musical instruments, like lute, tabla etc., be meritorious and very affluent; if in Kautuk, will be equal to Lord Indra, will attain greatness in the assembly, be learned and will have Lakshmi always dwelling in his abode; if in Nidr, will be interested in serving others, will blame others, be heroic, garrulous and will be wandering all over the earth. 111-122. Effects of Sani's Avasthas. If Sani is in Sayan, the native will be troubled by hunger and thirst, will incur diseases in boyhood and later on he will become wealthy; if in Upavesan, will be troubled greatly by enemies, will contract dangers, will have ulcers all over the body, will be self-respected and will be punished by the king; if in Netrapani, will be endowed with a charming female, wealth, royal favour and friends, will have knowledge of many arts and will be an eloquent speaker; if in Prakash, will be very virtuous, very wealthy, intelligent, sportive, splendidous, merciful and devoted to Lord Shiva; if in Gaman, will be very rich and endowed with sons, will grab enemy's lands and will be a scholar at royal court; if in Agaman, will be akin to a donkey (foolish) and bereft of happiness from wife and children, will always roam pitifully without anybody's patronage; if in Sabh, the native will have surprising possessions of abundant precious stones and gold, will be endowed with great judicial (political) knowledge and will be extremely brilliant; if in Agam, will incur diseases and will not be skilful in earning royal patronage; if in Bhojan, will enjoy tastes of food, will be weak-sighted and will be fickle-minded, due to mental delusion; if in Nritya Lips, will be righteous, extremely opulent, honoured by the king and brave, heroic in the field of war; if in Kautuk, will be endowed with lands and wealth, will be happy, endowed with pleasures through charming females and learned in poetry, arts etc.; if in Nidr, will be rich, endowed with charming virtues and valorous, will destroy even fierce enemies and will be skilful in seeking pleasures through harlots. 123-134. Effects of Rahu's Avasthas. If Rahu is in Sayan, the native will experience miseries in abundance, but, if Rahu in Sayan is placed in Vrishabh, Mithun, Kanya, or Mesh, the native will be endowed with wealth and grains. If Rahu is in Upavesan, the native will be distressed, due to ulcers, will be endowed with royal association, be highly honourable and ever devoid of financial happiness; if in Netrapani, will be troubled by eye diseases, will have fear from wicked people, snakes and thieves and will incur financial decline; if in Prakash, will acquire a high position, will perform auspicious acts and will obtain elevation of his financial state, will be highly virtuous, a chief in the king's court, charming, like freshly formed clouds (that will cause soon rain) and will be very prosperous in foreign places; if in Gaman, will be endowed with numerous children, be scholarly, wealthy, charitable and honoured by the king; if in Agaman, will be very irritable, bereft of intelligence and wealth, crooked, miserly and libidinous; if in Sabh, will be scholarly, miserly and endowed with many virtues, wealth and happiness; if in Agam, will be always mentally distressed, will have fear from enemies and litigations with enemies, be bereft of his own men, will face financial destruction and will be crafty and emaciated; if in Bhojan, will be distressed without food and dull-witted, will not be bold in his acts and will be bereft of conjugal and progenic happiness; if in Nritya Lips, will contract a serious disease, which seems difficult to subdue, will have afflicted eyes and will have fear from enemies, will decline financially and righteously; if in Kautuk, will be devoid of a position (place), be interested in others' females and will steal others' wealth; if in Nidr, will be a repository of virtues, will be endowed with wife and children, be bold, proud and very affluent. 135-146. Effects of Ketu's Avasthas. If Ketu is in Sayan in Mesh, Vrishabh, Mithun, or Kanya, there will be plenty of wealth; if Ketu is in Sayan in other Rashis, increased diseases will follow. If Ketu is in Upavesan, the native will suffer from ulcers and will have fear from enemies, windy diseases, snakes and thieves. Should Ketu be in Netrapani, the native will contract eye diseases and will have fear from wicked people, snakes, enemies and people of royal family. If Ketu is in Prakash, the native will be wealthy and righteous, will live in foreign places, be enthusiastic and genuine and will serve the king; if in Gaman, will be endowed with many sons and abundant wealth, be scholarly, virtuous, charitable and excellent among men; if in Agaman, will incur many diseases, will face loss of wealth, will hurt (others) with his teeth ('Danta Ghatin'), be a tale bearer and will blame others; if in Sabh, will be garrulous, very proud, miserly, licentious and skilful in evil branches of learning; if in Agam, will be a notorious sinner, will enter into litigations with his relatives, will be wicked and troubled by diseases and enemies; if in Bhojan, will always be distressed with hunger, penury and diseases and will roam all over the earth; if in Nritya Lips, will be distressed, due to diseases, will have a floral mark on the eye (white of the pupil), will be impudent and wicked and will plan evils; if in Kautuk, will seek union with dancing females (prostitutes), will suffer positional displacement, will take to evil paths and will roam all over; if in Nidr, will be endowed with wealth and corns, will be virtuous and will spend his time sportively. 147. General Effects (up to Sloka 155). O Brahmin, if a benefic Graha is in Sayan, there will be benefic effects at all times, according to the learned. 148. If a malefic is in Bhojan, everything will be destroyed and there is no need of a second thought. 149. Should a malefic in Yuvati be in Nidr, auspicious effects will follow, provided, that there is no Drishti from another malefic. 150. Declare without a second thought auspicious effects, following the location of a malefic in Putr Bhava, but only with Nidr, or in Sayan. 151. Untimely death, due to royal wrath, will come to pass, if there is a malefic in Randhr Bhava in Nidr, or in Sayan. 152. If in the case of a malefic in Randhr Bhava in Nidr, or Sayan there happens to be a benefic Drishti, or the Yuti of a benefic, (untimely) death will be in the river Ganges, i.e. Gangetic belt, shrines etc. 153. If there is a malefic in Karm in Sayan, or Bhojan, the native will face many miseries on account of his own deeds. 154. O excellent of the Brahmins, doubtlessly a Raj Yog will come to pass, if Candr is in Karm in Kautuk, or Prakash. 155. Thus the good and bad effects should be guessed, assessing the strength and weakness of the Grahas, concerning all the Bhavas.

1. Maitreya said. O Venerable Maharishi Parashar! You are omniscient. There is no subject, with which you are not conversant. Therefore now please favour me with guidance about the different kinds of Dashas (periods) of the various Grahas. 2-5. Maharishi Parashar replied. O Brahmin! Dashas are of many kinds. Amongst them Vimshottari is the most appropriate for the general populace. But the other Dashas, followed in special cases, are Astottari, Shodshottari, Dwadashottari, Panchottari, Shatabdik, Chaturashiti-sama, Dwisaptati-sama, Shastihayani, Shat-trimshat-sama. Our ancients have described these different kinds of Dashas, based on Nakshatras. 6-11. O Brahmin! Some Maharis have made a mention of Kala and Chakr Dasha, but they have recognized the Kala Chakr Dasha, as supreme. The other kinds of Dashas, propagated by the sages, are Char, Sthir, Kendr, Karak, Brahma Grah, Manduk, Shul, Yogardh, Drig, Trikon, Rashi, Panchswara, Yogini, Pind, Nausargik, Asht Varg, Sandhya, Pachak, Tara etc. But in our view all these Dashas are not appropriate. Vimshottari 12-14. Beginning from Kritika, the Lords of Dashas are Surya, Candr, Mangal, Rahu, Guru, Sani, Budh, Ketu and Sukr in that order. Thus, if the Nakshatras from Kritika to the Jam Nakshatr are divided by nine, the remainder will signify the Lord of the commencing Dasha. The remaining Dashas will be of the Grahas in the order, given above. In Kali Yuga the natural life-span of a human being is generally taken, as 120 years. Therefore Vimshottari Dasha is considered to be the most appropriate and the best of all Dashas. 15. The periods of Dashas of Surya, Candr, Mangal, Rahu, Guru, Sani, Budh, Ketu and Sukr are 6, 10, 7, 18, 16, 19, 17, 7 and 20 in that order. 16. To find out the remainder of the Dasha, operating at the time of birth, first find out the expired portion of the Dasha of the concerned Grah. This is done, as follows. Multiply the Dasha period of the Grah concerned by the period of the stay of Candr in Jam Nakshatr, that has expired and divide that amount by the total period of the stay of Candr in that Nakshatr. The figure in years, months etc. so arrived at will be the expired period of the Dasha. If this figure is deducted from the total period of the Dasha, we will get the balance of Dasha at the time of birth. Ashtottari 17-20. Maharishi Parashar said. O Brahmin, the sages have recommended the adoption of Ashtottari, when Rahu not being in Lagn, in any other Kendr, or Trikon to the Lord of the Lagn. From 4 Nakshatras from Ardra commences the Dasha of Surya, from 3 after that begins the Dasha of Candr, 4 after that will bring the Dasha of Mangal, 3 after that the Lord of Dasha will be Budh, 4 therefrom will have Sani, as the Dasha Lord, 3 thereafter the Lord will be Guru, Rahu will be the Lord of the Dasha 4 Nakshatras after that and then Sukr will take over the lordship of the Dasha 3 Nakshatras from the last one mentioned above. The Lord of the Dasha at birth will be determined by counting in this order up to the Jam Nakshatr. The duration of Ashtottari Dasha for Surya, Candr, Mangal, Budh, Sani, Guru, Rahu and Sukr are 6, 15, 8, 17, 10, 19, 12 and 21 in that order. Thus in this Dasha system only 8 Grahas play the role of Dasha Lords, Ketu having been denied this privilege. 21-22. The Dashas of the various Grahas have been specified above. In the case of malefic Grahas the Dasha span of one Nakshatr is $\frac{1}{4}$ of the Dasha of the Grah. It is 1/3rd in the case of benefics. Thus the expired portion of the Dasha is calculated, according to the method, followed for Vimshottari Dasha, by multiplying the Bhayat, i.e. the expired period of the stay of Candr in the Janm Nakshatr, by the Dasha portion of the Janm Nakshatr and dividing it by Bhabhog, i.e. the total period of the stay of Candr in the Janm Nakshatr. Then the balance of Dasha at birth can also be ascertained. If Uttarashadha happens to be the Janm Nakshatr, the duration of its first three Padas is taken, as Bhabhog and the Dasha calculations should be done accordingly. The Dasha and calculations for Abhijit Nakshatr are done by taking the 4th Pad of Uttarashadha plus the 15th part of the beginning of Shravan. For Shravan the Bhabhog would be the total of its duration in Ghatikas minus the 1/15th part of the beginning of Shravan. Shodshottari 23. It will be advisable to adopt the Shodshottari, if the birth is in the day in Krishna Paksh (dark half of the month), or at night in Shukla Paksh (bright half). 24-26. The Dasha may be adopted, when the Lagn is in the Hora of Candr with birth in the Krishna Paksh, or, when Lagn is in the Hora of Surya with birth in the Shukla Paksh. Count the number of Nakshatras from Pushya to the Janm Nakshatr. Divide this number by 8. The remainder will indicate the Dashas of Surya, Mangal, Guru, Sani, Ketu, Candr, Budh and Sukr. The Dashas of the above Grahas are of 11, 12, 13, 14, 15, 16, 17 and 18 years. Dwadashottari 27-28. This Dasha system will be appropriate for one, whose Lagn is in the Navans of Sukr. Count from Janm Nakshatr to Revati. Divide this number by 8. The remainder will indicate the Dasha of the Grah concerned. The Dasha order is Surya, Guru, Ketu, Budh, Rahu, Mangal, Sani, Candr. The Dashas will be of 7, 9, 11, 13, 15, 17, 19 and 21 years of the Grahas. Panchottari (29-30) This Dasha is considered suitable for those, whose Lagn is Kark and also in the Kark Dvadashans. Count from Anuradha up to the Janm Nakshatr and divide the number by 7. The remainder will indicate the Dasha. The order of the Dasha Lords is Surya, Budh, Sani, Mangal, Sukr, Candr and Guru. The Dashas of the Grahas are 12, 13, 14, 15, 16, 17 and 18 years. Shatabdik (31-32) This Dasha system has been considered appropriate, if Lagn is Vargottama. This happens, when Lagn in the Rashi Kundali and the Navans Lagn are in the same Rashi. (33-34) Count from Revati to the Janm Nakshatr and divide this number by seven. The remainder will indicate the Lords of Dashas in this order: Surya, Candr, Sukr, Budh, Guru, Mangal and Sani. Their Dashas will be of 5, 5, 10, 10, 20, 20 and 30 years. Chaturashiti-sama 35-36. Chaturashiti-sama Dasha is considered appropriate in cases, where the Karm's Lord is placed in Karm. Count from Swati to the Janm Nakshatr and divide this number by 7. The remainder will indicate the Dasha Lords in the following order: Surya, Candr, Mangal, Budh, Guru, Sukr and Sani. The Dasha period of each Grah is 12 years. Dwisaptati-sama 37-39. This Dasha system is considered suitable in cases, where the Lord of Lagn is in Lagn, or in Yuvati. Count from Mul to the Janm Nakshatr and divide the number by 8. The remainder will determine the Dasha Lords in the following order: Surya, Candr, Mangal, Budh, Guru, Sukr, Sani and Rahu. In this Dasha system all the eight Grahas have Dashas of 9 years each. Shastihayani 40-41. This Dasha may be adopted in cases, where Surya is posited in Lagn. The order of Dasha Lords in this system is, as follows: Guru, Surya, Mangal, Candr, Budh, Sukr, Sani and Rahu. The following shows the Nakshatras, falling under the various Dasha Lords. The Dashas of Guru, Surya and Mangal are of 10 years. The remaining Grahas have Dashas of 6 years each. Guru (Ashvini, Bharani, Kritika, Punarvasu), Surya (Rohini, Mrigashira, Ardra, U.Ashadha), Mangal (Pushya, Aslesha, Magha, Revati), Candr (P.Phalguni, U.Phalguni, Hast), Budh (Swati, Vishakah, Anuradha), Sukr (Jyeshtha, Mul, P.Ashadha), Sani (Abhijit, Shravan, Dhanishtha), Rahu (Shatabhisha, P.Bhadra, U.Bhadra). Shat-trimshat-sama 42-43. Count from Shravan to the Janm Nakshatr and divide the number by 8. The remainder 1 etc. will indicate the Dasha Lords, whose order will be, as follows: Candr, Surya, Guru, Mangal, Budh, Sani, Sukr and Rahu. Their Dashas will be 1, 2, 3, 4, 5, 6, 7 and 8 years. If the birth is during the day and Lagn is in the Hora of Surya and, if the birth is at night and Lagn is in the Hora of Candr, adoption of this system would be preferable. Kaal 44-49. 5 Ghatikas before the sight of the semi-disk of the setting Surya and 5 Ghatikas after that and 5 Ghatikas before and after the rising of Surya, that is 10 Ghatikas in the evening and 10 Ghatikas in the morning, respectively. The total period of both these Sandhyas (twilight) is said to be 20 Ghatikas. The 20 Ghatikas of the night have been given the name Purna and the 20 Ghatikas of the day have been given the name Mugdha. The Sandhya at the time of sunrise is called Khanda and the Sandhya at the time of sunset is said to be Sudh. Both of these Sandhyas are of 10 Ghatikas each. If the birth is in Purna, or Mugdha, its past Ghatikas should be multiplied by 2 and the product should be divided by 15. The figure so arrived at should be converted into years, months etc. By multiplying it by the serial number of Surya and other Grahas in their normal order, we will get the Kaal Dasha of these Grahas. If the birth is during Sandhya, then its past Ghatikas should be multiplied by 4 and the product divided by 15. The figure so arrived at in terms of years, months etc. should be multiplied by the serial number of Surya and the other Grahas to get the Kaal Dasha of all the nine Grahas. Chakr 50-51. If the birth is at night, the Dasha will commence from Lagn Rashi. If the birth is during the day, the Dasha will start from the Rashi, in which the Lord of Lagn is placed. If the birth is during Sandhya, the Dasha will begin from the Rashi of the second Bhava. The Dasha of each Rashi is 10 years. As it is the Dasha system of the 12 Rashis in the Zodiac, it has been named, as Chakr Dasha. Kaal Chakr 52-53. Maharishi Parashar said. O Brahmin! Now, after making obedience to Lord Shiva, I shall describe the Kala Chakr Dasha. Whatever was related by Lord Shiva to Goddess Parvati, is being explained by me for the use of sages to be utilized for the welfare of the people. 54-55. By drawing vertical and horizontal lines, prepare 2 Kundalis, Savya and Apsavya, of 12 apartments (Kosthas) each. From the second Kostha in each Kundali fix the Rashis Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh, Meen. Then Nakshatras may be incorporated in the manner, indicated hereafter. These Kundalis, indicative of the 12 Rashis, are called Kala Chakr. 56-58. Write Ashvini, Bharani and Kritika in the Savya Chakr and Rohini, Mrigashira, Ardra in the Apsavya. Then incorporate the three following Nakshatras, Punarvasu, Pushya and Aslesha in the Savya and Magha, Purvaphalguni and Uttaraphalguni in the Apsavya. Then incorporate the three following, Hast, Chitra and Swati in the Savya and Vishakah, Anuradha and Jyeshtha in the Apsavya. Then incorporate Mul, Purvashadha and Uttarashadha in the Savya and Shravan, Dhanishtha and Shatabhisha in the Apsavya. Finally incorporate the last three Nakshatras, Purvabhadrapad, Uttarabhadrapad and Revati in the Savya Chakr. Now there will be 15 Nakshatras in the Savya and 12 Nakshatras in the Apsavya, (because for the 12 Rashis there are 12 Padas of 3 Nakshatras, the Navansas). The Padas of Ashvini, Punarvasu, Hast, Mul, Purvabhadrapad, Kritika, Aslesha, Swati, Uttarashadha and Revati of the Savya should be reckoned in the same manner, as the Padas of Ashvini. 59. Now I shall describe in detail, how the Deha and Jiva should be reckoned in the Padas (quarters) of the Nakshatras. 60. In the first Pad of Ashvini Mesh is indicative of Deha (body) and Dhanu is indicative of Jiva (life). And the Lords of Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik and Dhanu are Lords of the Dashas in the order, as described before. 61. In the

second Pad of Ashvini Makar is Deha and Mithun is Jiva and the Lords of the nine Rashis from Makar to Mithun are Lords of the Dashas. 62. In the third Pad of the ten Nakshatras, beginning from Ashvini, Vrishabh is Deha and Mithun is Jiva. The Lords of the Rashis Vrishabh, Mesh, Meen, Kumbh, Makar, Dhanu, Mesh, Vrishabh and Mithun are Lords of the Dashas in that order. 63-64. For the 4th Pad of the 10 Nakshatras, beginning from Ashvini, Kark is Deha and Meen is Jiva and the Lords of the nine Rashis from Kark to Meen are the Lords of Dashas. 65. In the four Padas of the 5 Nakshatras, Bharani, Pushya, Chitra, Purvashadha and Uttarabhadrapad, Deha and Jiva are the same, as for Bharani. 66. In the first Pad of Bharani Vrischik is Deha and Meen is Jiva and the Lords of the Rashis Vrischik, Tula, Kanya, Kark, Simh, Mithun, Vrishabh, Mesh and Meen are the Lords of Dashas in this order. 67. In the 2nd Pad of Bharani Kumbh is Deha and Kanya is Jiva and the Lords of Kumbh, Makar, Dhanu, Mesh, Vrishabh, Mithun, Kark, Simh and Kanya are the Lords of Dashas in that order. 68. In the 3rd Pad of Bharani Tula is Deha and Kanya is Jiva and Lords of the Rashis Tula, Vrischik, Dhanu, Makar, Kumbh, Meen, Vrischik, Tula and Kanya are the Dasha Lords in this order. 69. In the 4th Pad of Bharani Kark is Deha and Kumbh is Jiva and the Lords of the Rashis Kark, Simh, Mithun, Vrishabh, Mesh, Meen, Kumbh, Makar and Dhanu are the Dasha Lords in this order. 71-72. O Brahmin! I have thus given you the description of Savya Chakr. Now I shall give the description of Apsavya Chakr. Prepare a similar chart of 12 apartments and from the 2nd apartment onwards place the Rashis from Vrischik onwards in the reverse order. In this chart Deha and Jiva would be the same for Rohini, Magha, Vishakah and Shravan, as for Rohini. 73-76. In the first Pad of Rohini Kark is Deha and Dhanu is Jiva. The Lords of the Rashis Dhanu, Makar, Kumbh, Meen, Mesh, Vrishabh, Mithun, Simh and Tula will be the Dasha Lords in this order. In the 2nd Tula will be Deha and Kanya the Jiva and the Lords of the Rashis Kanya, Tula, Vrischik, Meen, Kumbh, Makar, Dhanu, Vrischik and Vrischik will be the Dasha Lords. In the 3rd Kumbh will be Deha and Kanya Jiva. The Lords of the Rashis Kanya, Simh, Kark, Mithun, Vrishabh, Mesh, Dhanu, Makar and Kumbh will be the Dasha Lords. In the 4th Vrischik will be Deha and Meen Jiva and the Lords of the Rashis Meen, Mesh, Vrishabh, Mithun, Simh, Kark, Kanya, Tula and Vrischik will be the Lords. 77. In the 4 Padas of the Apsavya Nakshatras Mrigashira, Ardra, Purvaphalguni, Uttaraphalguni, Anuradha, Jyeshtha, Dhanishtha and Shatabhisha the Deha and Jiva and the Dasha Lords will be the same, as for Mrigashira. 78-81. In the first Pad of Mrigashira Kark is Deha and Meen is Jiva and the Lords of the Rashis Meen, Kumbh, Makar, Dhanu, Vrischik, Tula, Kanya, Simh and Kark will be the Dasha Lords in this order. In the 2nd Vrishabh is Deha and Mithun is Jiva and the Lords of the Rashis Mithun, Vrishabh, Mesh, Dhanu, Makar, Kumbh, Meen, Mesh and Vrishabh will be the Dasha Lords. In the 3rd Makar is Deha and Mithun is Jiva and the Lords of the Rashis Mithun, Simh, Kark, Kanya, Tula, Vrischik, Meen, Kumbh and Makar will be the Dasha Lords. In the 4th Mesh will be Deha and Dhanu Jiva and the Lords of the Rashis Dhanu, Vrischik, Tula, Kanya, Simh, Kark, Mithun, Vrishabh and Mesh will be the Dasha Lords. 82. Maharishi Parashar said. O Brahmin! The description of the Deha and Jiva of the Padas of the Apsavya Nakshatras and the Dasha Lords is the same, as narrated by Lord Mahadeva to Goddess Parvati. 83. Maitreya said. O Venerable Maharishi Parashar! Now please guide me about the Dasha spans of the Dasha Lords, described by you. Please also demonstrate, how the commencement of the Dasha, its expired and the remaining periods at the birth are to be calculated. 84. Maharishi Parashar said. 5, 21, 7, 9, 10, 16 and 4 years are the Dasha spans of Surya, Candr, Mangal, Budh, Guru, Sukr and Sani. 85-86. The span of life of a person is determined from the Padas (Ansas) of the Nakshatr at the time of birth, or the time of query and the years allotted to the 9 Rashis, commencing from it (the Pad of the Nakshatr). Some sages are of the view, that the person will enjoy full span of life (Purna Ayu), if his birth is at the commencement of the Padas, will have middle span of life (Madhaya Ayu), if the birth is in the middle of the Padas and short span of life ('Alap Ayu'), or will face death-like sufferings, if the birth is at the end of the Padas of the Nakshatr. 87-88. According to this principle, we should be acquainted with the Padas of the Nakshatras. Now I shall tell you, how the calculations are made, according to the proportion of the Padas of a Nakshatr. The number of Ashvini etc., whichever may be the past Nakshatras, should be divided by 3. Thereafter the remainder should be multiplied by 4. To the figure so made available the Pad of the present Nakshatr should be added. The product will be the Navans from Mesh onwards. 89. The number of years (Purna Ayu) are, as under. For the Ans in Mesh 100 years, in Vrishabh 85 years, in Mithun 83 years, in Kark 86 years. The number of years will be the same for Rashis, situated the 5th and 9th to them. 90-91. Multiply the past Ghatikas, Palas etc. of the Pad of the Nakshatr, in which a person is born, by the existing Dasha years and divide it by 15. The result will indicate the expired period of the Dasha in years, months etc. By deducting it from the total number of years allotted, we get the balance of Dasha at birth. The Dasha should be taken, as commencing from that Rashi. 92. Multiply the past Ghatikas, Palas etc. of the present Pad of the Nakshatr by the number of years and divide the product by the fourth part of Bhabhog. The years etc. so obtained may then be deducted from the total Dasha period. The result will be the balance of Dasha at birth in years, months etc. 93. The past Kalas (minutes) of the Navans, in which Candr may be placed, should be multiplied by the years, allotted to the Dasha and the product should be divided by 200. The resulting years etc. will be the expired portion of the Dasha. By deducting them from the total number of years the balance of the Dasha at birth is obtained. 94-95. In the Savya Chakr the first Ans is called Deha and the last Jiva. The opposite is the case in the Apsavya Chakr. Therefore the calculations should be based on the Deha etc. in the Savya Chakr and on the Jiva etc. in Apsavya. We give below the Savya and Apsavya Kaal Chakr Charts. For Example. The birth is in Mrigashira 4th Pad. It is in the Apsavya Kaal Chakr. The Lord of Deha is Mangal and that of Jiva is Guru. The Bhabhog of Mrigashira is 59/31 (59 Ghatikas 31 Palas) and Bhayat is 58/15 (58 Ghatikas 15 Palas). $\frac{1}{4}$ of the Bhabhog comes to 14/52/44. That would be the value of one Pad. Multiplying this by 3 will get Ghatikas of 3 Padas, namely 44/38/15. Deducting this from Bhayat, the past Ghatikas, Palas etc. of the 4th Pad will be 13/36/45. The full Dasha years are 100. Multiplying this by 13/36/45 we get $1300/3600/4500 = 1361/15$. This divided by 15 will give the expired period at birth, namely 90 years and 9 months. See the Kaal Chakr. There we count from Jiva etc. to Deha. In the 4th Pad of Mrigashira Jiva is in Dhanu and Deha in Mesh. Therefore, by deducting the total of years from Dhanu to Mithun, namely 77, from 90 years 9 months, we get the expired period of Vrishabh, namely 13 years and 9 months. By deducting this from the present 16 years of Sukr, we will get 2 years and 3 months, as the balance of Dasha at birth. Accordingly, like Vimshottari Dasha, the order of Dasha will be Vrishabh, Mesh, Dhanu, Vrischik etc. For Example. Suppose, that at the time of birth of a person in Kritika Nakshatr the longitude of Candr (Candr Spast) is $1r4^{\circ}50'$. This converted into Kalas will be 2090 at birth. The Dasha should be taken, as commencing from that. Divide the Kalas by 800 (1 Nakshatr). The result will be the 2nd Nakshatr, namely Bharini and the remainder will be 490. These will be the past Kalas of Kritika. There are 200 Kalas in one Pad (Navans). Divide 490, the past Kalas of Kritika, by 200. We will then get 2, as past Padas and the remainder 90 will represent the past Kalas of the present Nakshatr. By multiplying this by 83, the Dasha years, we will get 7470, which, divided by 200, will indicate the expired portion of the Dasha, as 37 years, 4 months and 6 days. By deducting the years of Dehans, commencing from Vrishabh, in the order Vrishabh, Mesh, Meen, Kumbh ($16+7+10+4 = 37$), we will get 0 years, 4 months and 6 days. This will be the expired portion of Makar. Deducting this from 4, the Dasha period of Makar, we get the balance of the Dasha of Makar, namely 3 years, 7 months and 24 days. See in this connection the Savya Kaal Chakr. Gati of Rashis in the Kaal Chakr 96-98. There are three kinds of movements (Gati) of the Rashis in the Kaal Chakr, namely Manduki, Markati and Simhavlokan. The movement of one Rashi by jumping over one Rashi is known, as Manduki Gati. Backward movement to the previous Rashi is called Markati Gati. The movement of a Rashi to the 5th and 9th Rashi is said to be Simhavlokan. 99-100. Movement from Kanya to Kark and from Simh to Mithun is Manduki Gati. Movement from Simh to Kark is Markati Gati. Movement from Meen to Vrischik and from Dhanu to Mesh is called Simhavlokan Gati. Effects of Dashas of Rashis, as a Result of these Gati 101-102. The effects of the Dasha of the Rashis with Manduki Gati in the Savya Chakr are distress to friends, relations, parents and elders and there is likely to be cause for trouble from poison, weapons, thieves and enemies. In the Manduki Dasha of the Gati of a Rashi from Simh to Mithun there is the likelihood of the death of the mother, or self, trouble from Government and possibility of brain fever. 103. The effects of the Dasha of Rashi with Markati Gati in the Savya Chakr are loss of wealth, agricultural products and animals, death of father, or an elderly close relation and feeling of lethargy. 104-105. The effects of the Dasha of the Rashis with Simhavlokan Gati in the Savya Chakr are possibility of injury from animals, loss of amity with friends, distress to near relations, drowning in a well, fall from animals, possibility of harm from poison, weapons and diseases and destruction of residential dwelling. 106-108. In the Dasha of the Rashis with the Manduki Gati in the Apsavya Chakr the effects will be distress to wife and conditions, loss of children, possibility of feverish conditions and loss of position. In the Dasha of the Rashis with the Markati Gati there may be danger from watery places, loss of position, distress from father, punishment from Government and wandering in the forests; with the Simhavlokan there may be destruction of the dwelling and death of father etc. 109-111. If the movement is from Meen to Vrischik, the native may suffer from fever; if from Kanya to Kark, there may be loss of brothers and kinsmen; if from Simh to Mithun, there may be ill health of the wife; if from Simh to Kark, the native may die; if from Dhanu to Mesh, there may be death of uncles and similar relations. If the Rashi is yuti with a malefic, adverse conditions may be expected in the Dasha of the Rashi. Favourable effects will be felt in its Dasha, if the Rashi is yuti with a benefic. 112-113. O Brahmin! In the Kaal Chakr Dasha favourable and unfavourable effects may be predicted, after taking into account the directions of the Rashis and Grahas. 114-119. If the movement is from Kanya to Kark, good results are